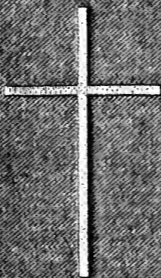


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ZHLT

THE PEOPLE'S PSALTER

THE

PEOPLE'S PSALTER

A PLAIN BOOK FOR THOSE WHO
WISH TO USE THE PSALMS IN
CHURCH WITH INTELLIGENCE
AND DEVOTION + + +

BY THE

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PREFACE

TWENTY-FIVE years ago, when lecturing on the Psalms to a small body of students in the West of England, the Author became painfully aware that his own experience was shared by others—that the poems so much enjoyed in the quiet of the study were to a large extent unintelligible in the Church. The difficulty found in applying large parts of them to our modern Christian life seemed almost insuperable. On wide inquiry he found one of his brethren declaring that the intention of devotion expressed in the Psalms was the main thing, and that the intelligent use of the words was not of great consequence ; another said that they formed a deep religious undertone to the thoughts, which, whether we would or not, played on the surface of the mind even at times of worship. Neither of these solutions of the difficulty seemed to be tolerable, but on the contrary only made the danger of unreality more apparent by the attempt to cover it up. But the remedy was not obvious. Commentaries or versions taken into Church and used failed to give the sought-for relief, as they were either too definitely historical or too cumbrous for use. It was only after the constant use of various helps, especially Bishop Westcott's Paragraph Psalter, that the conviction slowly gained upon him that the popular need was still unsatisfied. An attempt is therefore here made, with some hesitation, to meet it. It may be said that, so far as it has any value at all, it would have been better done by each Churchman for himself. And that is, no doubt, true. But the task, though a delightful one, demands an amount of time which the burden of the ordinary daily work almost

forbids. It is not likely, however, that all the suggested methods of treatment will be found equally helpful, and it is hoped that each may make for himself such corrections as may bring the Psalm more into line with his own feelings or parochial circumstances.

The plan explains itself. The general subject of the Psalm is first stated shortly, then the original circumstances out of which it sprang, then its application to some experience, past or present, in the life of the Church. In order to make the application as clear as possible, each Psalm is broken up into divisions which illustrate the progress or change of the main conception. Here the author desires to acknowledge with gratitude the help he has obtained from Professor Kirkpatrick's book on the Psalms, from "The Study of the Psalms," by A. C. Jennings and W. H. Lowe, from "The Psalms Chronologically Arranged by Four Friends," from Dr. Kay's suggestive "Commentary," and above all, from the Archbishop of Armagh's Bampton Lectures on "The Witness of the Psalms to Christ and Christianity," which first set him thinking on the subject. The present attempt is largely due to the stimulus of his eloquent words. The Bishop of Vermont's excellent book on "The Use of Holy Scripture in the Public Worship of the Church" came too late to give much service. Such verses as present special difficulty are dealt with in footnotes.

From this outline it will be seen that its use lies chiefly in the Church, not in the study, though it will probably be found an advantage to look over the Psalms before using them. Its intention is to be a help towards making the recitation of the Psalms more intelligent, and therefore more devout. For this the notes must be brief and to the point. Some, no doubt, will feel that to put the Psalms to a use for which they are not intended is to bring in just that unreality which we desire to exclude. Such answer as can be given is indicated in the first section of the Introduction.

Disappointment will also be felt by some of those who take up the book to find that the line of

interpretation followed is social rather than individualistic, ecclesiastical and national rather than private; but, independently of other reasons which will be given in what follows, it does seem that, as the personal element naturally prevails in our secret prayers, the catholic should as naturally prevail in our public devotions.

One other word of explanation. Though difficult verses are very briefly explained in the footnotes, it will be observed that there is no attempt made to correct the Prayer Book version by marginal translations. To do this would have been to spoil the purpose of the book, which is to help devotion rather than to supply matter for criticism. Such corrections would have led those who use it to be constantly inquiring what new meaning the verse would have under the fresh light thrown upon it by the more accurate rendering, and the flow of devotion would be arrested. For good or ill, our Church has made the Prayer Book Psalter, with all its mistakes, its own. It is never likely to be corrected, as its tuneful metre, its poetical phraseology, have not only endeared themselves to Churchmen, but become interwoven with their spiritual experiences. Its very mistakes, such as "Great was the company of the preachers," and others, have been adopted by her and are parts of her hymns. We know they are wrong, but we shall always use them, feeling they express a truth, unknown, of course, to the author of the Psalm, but one dear to us by centuries of use.

Such, briefly, is the purpose and aim of a bold attempt. It will have accomplished its main design if it leads, directly or indirectly, to the fulfilment of St. Paul's words, "I will pray with the spirit and I will pray with the understanding also. I will sing with the spirit and I will sing with the understanding also."

INTRODUCTION

THERE can be but little question that no part of our worship is more difficult to the ordinary churchgoer than the Psalter. It is true that he is continually being helped by it, that verses here and there apply with startling directness to his own personal needs, but on the whole he is perplexed. It is not only that the poems are Jewish, referring to conditions and circumstances with which he is only partly familiar, but that the Church of England—it is different in the American Church—offers no method of selection for their recitation, but calls upon him each month to go straight through the whole collection of 150 Psalms. If he attempts to make them expressive of his own spiritual condition he finds that he is not seldom expected to be sad with penitence and bright with praise in the same breath, as on the 20th morning, when the 103rd Psalm follows the 102nd. His own personal experience will not bear the strain. If turning from this he uses them as meditations, much as he does the Church's Anthems or the Lessons, he feels that he is not fulfilling the intention of the Church, which, by inviting him personally to respond and sing the "Gloria" at the end of each Psalm, clearly intends him to make them in some way his own and in a Christian sense.

If in our perplexity we look at the use of the Psalter as a collection amongst the Jews, there is much to be said for the view that their purpose was neither private nor contemplative but national. Professor Kirkpatrick admits the possibility that the "I" in the Psalter is collective and not individual, and

that this must be borne in mind in the interpretation of the Psalms; and further, that whilst it seems exceedingly questionable whether such Psalms as 51, 56, 88, 102, 116, 139 can be other than personal in their origin and primary application they may in *use* have been appropriated by the whole congregation. If, then, we use the Psalter in a National or Church sense we shall not only escape the difficulties we have referred to but be using it as it was probably designed to be used. Indeed, in some cases, as in Psalm 51, an individual Psalm has been converted into a national one by the addition of verses—this possibly being done when it was placed in the national collection of Psalms to be used in the Temple.

And this view is not only commended by the probable use of the Jewish collection but also by the directions of the Church. In the setting of proper Psalms for special occasions she has adopted the principle which might be almost indefinitely extended, that the Psalms, whether individual or not in their original application, are the natural vehicle of expression for ecclesiastical or national feelings. But when we have decided that the use of the Psalter in the Church is to be general, not individual, ecclesiastical or national rather than personal—we say nothing here as to the use in private prayers where selection for private needs is not only possible but imperative—we are met by the question as to whether it is possible to christianise them at all without doing violence to this simple meaning.

Can we boldly take them, not merely as poetic expressions of real experiences, but as parables or predictions as adaptable to the needs of the new Israel as to those of the old? It might be sufficient to say that the Church, by her ordinary and special use of them, had decided the matter. But this will not be acknowledged by those who prefer to read them as they read the Old Testament—as chapters of a bygone history in a bygone age. To such there is only one appeal, and that to experience. Beautiful as the Psalms are, it is difficult to see how they would have still retained the warm appreciation even of

those who only partly understand them unless the Gospel had been found in them. "Without an intense conviction in the hearts of God's children that Christ is in the Psalter, that it is in sympathy with His Passion and Glory, its words would after a brief season of deference to ancient custom be almost unheard in our churches and cathedrals." They would lose their brightness, their chief beauty, and, to use Coleridge's metaphor, be like some transparency on a night of public rejoicing seen by common day with the lamps from within removed.

And yet the most enthusiastic student of the Christian meaning of the Psalms must feel that the interpretation must be within certain limits. There must be some bounds to the tendency to what may be called mystical extravagance. The original sense of the Psalm must be preserved and not perverted, cared for even if extended. And surely this is not impossible. A Psalm descriptive of David's conquests over the heathen may very fittingly apply to the missionary victories of the Church. A poem expressive of struggle against insidious foes may not unnaturally be used of the Church's combat against the foes of intemperance, gambling, and indifference. In such cases the main idea of the Psalm is still adhered to. So, too, the Church, by her setting of proper Psalms for her Festivals, accustoms us to associate certain imagery with certain Christian facts:—The passages over the Red Sea or the Jordan with our Lord's victory over Death; the entrance of the Ark into Jerusalem with His Ascension, and so on. "David, Sion, Jerusalem, Babylon, have as truly a symbolical sense, though they are washed in by the waves of History, as the Sacrifice and the Priesthood which come through the Levitical books from direct revelation."¹ The phrases, then, and the language of the Psalms gather to themselves fresh interpretation, and we as naturally think of the Son of David when we sing of David, of the Church when we praise Zion, of the world when we rebuke

¹ "Witness of the Psalms to Christ and Christianity," p. 176.

Babylon, as we do of those living realities which they embody.

But it is chiefly important that the motive of the Psalm, as a whole, should be grasped, that its spirit should not be interfered with by a fanciful interpretation of a verse here or there. It is this which has brought the mystical explanations of the Psalms into discredit. A reference to Christ, or the Church, or the Sacraments has been found in a verse or half verse, and the whole flow of the Psalm broken by it. For sermons such an exposition is natural enough, but for exegesis, whether spiritual or historical, it is fatal. Our duty, then, if we are so far right in our interpretation of the matter, is in the first place to use the Psalms as churchmen inspired with a devotion to the interests of the whole Church Catholic, and not merely our own branch of it. And secondly, as patriots recognising that in the providence of God the life of our own Church has for over fifteen hundred years been closely bound up with the interests of the nation. We cannot forget that the only ideal of national life of which we have any record in the Bible—that of the Jewish people—is one of Church and State; their poems, therefore, naturally lend themselves to our conditions, similar to theirs in this, that there was happily no marked difference between the life of the Church and the life of the State, all—kings, statesmen, judges, as well as priests and Levites—were recognised as holding a consecrated office. Kings were the anointed of the Lord; Judges were gods; Statesmen like Isaiah and Jeremiah were men of God. The whole life was outwardly, at any rate, stamped as religious. And this spirit is reflected in their inspired national songs, which, though in many cases Davidic in origin, were adapted to serve national needs. David's foes were seen again and again in the deceitful enemies that would wreck the kingdom for their own selfish interests, and so again David's prayers found a new meaning in the final struggle before the Captivity and in the still more difficult times that followed the Exile and ushered in the true glories of the Messianic Kingdom.

The Psalms, then, looked at from this double point of view, their ecclesiastical and national aspect, fall into four great divisions—(1) The Messianic; (2) The Social; (3) The Missionary; (4) The Devotional.

(1) *The Messianic Psalms.* This division includes the twenty-seven proper Psalms, which are set apart for the celebration of the great events connected with our Lord's life—His Birth, Sufferings, Resurrection, Ascension, and Gift of the Holy Ghost. Besides these, there are nine others—3, 18, 29, 31, 70, 72, 76, 89, 116—which are more or less directly Messianic, making in all a little more than one-fourth of the whole Psalter. Church people are so accustomed to hear the proper Psalms on the great festivals that probably but few difficulties in connection with them have occurred. The day has supplied its own interpretation. It may, of course, be urged, and many must have felt it when reciting any of the Psalms as the experience of Christ, that the human element is too much in evidence, that thereby we disparage the dignity of Him Who is God. And yet a little thought convinces us that the whole power of the Gospel lies in believing that there was never a pure human emotion of joy and sorrow which He did not experience. The Evangelists indeed only give us indications of it, but "their tremendous, passionless simplicity, their awful reserve in the narrative of the Death and Passion is supplemented by the pathetic intensity"¹ of the Psalms. As a writer has truly said, "It is this . . . their inspired sympathy with every phase of the Redeemer's life-long Passion, with every sentiment of the Heart which gathered up and recapitulated in itself the collective heart of humanity which has made the songs of Israel the rightful heirloom and common ritual of Christendom."²

(2) *The Social Psalms.* The second and the largest class of Psalms is that which we call the Social Psalms, *i.e.*, those Psalms which more or less deal with social problems. There are nearly fifty of these. In principle

¹ Archbishop of Armagh, "Witness of the Psalms," p. 39.

² Oxenham's "Catholic Doctrine of the Atonement," pp. 295, 296.

the social evils of intemperance, immorality, injustice, are not new. David, and every righteous ruler since his time, has had to meet them. He himself was for many years the victim of malicious envy and tyranny, and has left us in his Psalms strong expressions of his sense of the cruelty of high-handed oppression. From his father-in-law Saul, his son Absalom, his wife Michal, his friend Ahithophel, he suffered much. His chief enemies were those of his own household. The prayers wrung out of him in sore agony of spirit were treasured up and used by the Jewish Church in her services during the still severer trials that were experienced under rulers like Ahab and Manasseh, and in times like those of Ezra and Nehemiah, when the Church's work and the Nation's progress were hindered not so much by outside foes but by traitors within. Some of them received additions adapting them more closely to the newer circumstances. In Christian times, when the Church was struggling for her existence, these Psalms must have gained a new force. There was no difficulty in pointing their application. The enemies were too near, too obvious, to require explanation. So, too, in mediæval and later periods, stormy days have revived the meaning of strong expressions, and men felt no difficulty in saying, with the utmost intensity, "Do not I hate them, O Lord, that hate Thee? Yea, I hate them right sore as though they were mine enemies." But in our own time and in our own country, when the foes of the Church are not so clearly marked, when it is felt to be a breach of good manners to speak too strongly of others' vices, when there is a general wish to believe that on the whole things are all right and that it is anomalous to speak of persecution, these old expressions of David are felt to be a difficulty, and those who wish to be real and yet find themselves forced to recite them are perplexed. Some use them and no doubt with wholesome effect in lashing their own sins. Others ignore them, concentrating their minds chiefly on the passages of trust and confidence in which these are interspersed. But no one can say that this is satisfactory. However much

at times we may feel the power, malice, and rage of our spiritual enemies, it is difficult to be always conscious of attacks or to be so on special days.

The reality we desire to breathe comes back when we use these Psalms as they were used in the Temple of the foes that are threatening our national or religious welfare. We know that there are secret forces at work which will if unchecked destroy England as they destroyed Rome. We may not happily be able to personify them though we know they work through personal agents, but we use the old language of David and others freely, feeling that in so doing we are not only striking at the danger in the most effective way but that the great social evils disclosed in the newspapers and books have a place in our prayers and therefore are not likely to be ignored.

Again, it is when our eyes are opened to the social condition of England and the world and we realise that the evils are due in a large measure to a growing insensibility to the claims of religion, a careless disregard of Sunday obligations, and a strange indifference to the Bible, that we feel the force of the Penitential Psalms. Generally (although in Lent and at other times when sin is pressed home their individual application is most helpful) the expressions, "I am weary of my groaning; every night wash I my bed and water my couch with my tears. My beauty is gone for very trouble; my heart is smitten down and withered like grass so that I forget to eat my bread," &c., are too strong for the ordinary worshipper who it maybe while wishing that his penitence were deeper, yet recognises that the words go beyond his feelings. Directly, however, he passes from the thought of himself to the thought of the Church menaced by great evils, weakened by terrible sins, for they are her members who dishonour her faith, rent asunder by schism and countless divisions, he feels that these words do not inaptly describe her real condition. Her King still weeps over her, the Holy Spirit still maketh intercession for her with groanings which cannot be uttered, her faithful

children still bemoan her isolation like a pelican in the wilderness, or her feebleness in grappling with the great social problems. And the hastiest glance at the condition of Christianity in Europe, the East, America, and Australia is enough to bring tears to the eyes of all those who love the Church, and they are thankful to find in the Penitential Psalms a means whereby they may express their feelings. Words which were found suitable in the Jewish Temple in the days of the divided monarchy and the Exile are found to be still adaptable to the newer needs and sorrows of the Christian Church.

(3) *Missionary Psalms*. The third group of Psalms, twenty-nine in all, may be described as Missionary. They contain Intercessions for the whole Church or for special suffering portions of it, as the oppressed churches of the East, for the Jews as well as the Heathen, for the Church at home that she may be stirred to fresh missionary zeal, or for the Church in our colonies that she may carry the Gospel to those scattered far and wide. There is but little difficulty in applying these particular Psalms to these objects, inasmuch as Israel herself occupied a position not very unlike that of England. She was filled with a missionary spirit—compassing sea and land to make one proselyte—though, alas! she degraded it by making her converts worse than her own children. And this missionary spirit finds its way in early Psalms such as those of David as in later post-Exilic poems. She always looked forward to the whole world becoming Jewish, and felt that the pride of each heathen nation would consist chiefly in this, that its members owed their birth to Zion (Psalm 87). The Jewish Missionary Psalms lend themselves therefore very readily to Christian purposes, and as we use them we feel as though they expressed the missionary spirit of the Church even better than our own Christian hymns. We need then only to be reminded of certain facts, of the large part of the world which still remains in darkness, of the general indifference of Christians to foreign missions, of the sore needs revealed in India, China, Japan, the Isles of the Sea,

to welcome with gratitude the opportunity of pouring forth in time-worn words the Intercessions and Thanksgivings that are bound up with the foreign work of the Church.

(4) *Devotional Psalms.* Besides these three great divisions, there is a large class of Psalms which may be named devotional or contemplative; Psalms which praise the virtue of saintliness or the glory of the Divine Law or Will; Psalms which in a meditative strain interpret history, or the problem of the world's inequalities; Psalms which sing of the comfort of communion with God, or of the blessings of contentment; Psalms which express the hidden spirit of Nature, or the solemn mysteries of Death. There is no difficulty in their use in the Christian Church. The fact that we know so much more fully than the Jew could do what the Divine Will is and how close the fellowship is in Jesus Christ, what the forces of Nature are and how Death has been conquered by Christ, gives these Psalms a fulness and power they never could have had in the Jewish Temple.

And so Christ and the Moral Law, His Kingdom in Nature and Grace, His Word and His Will are again and again in turn the subject of the Church's Praises, and we feel increasingly that this power of the Psalms to express so readily the Church's mind and thought is of God, not of man.

TABLE OF CONTENTS

SUBJECTS

PSALM

1. Blessings of Saintliness
2. The Supremacy of the Risen Christ
3. Confidence inspired by the Resurrection
4. The Church's joy confronting the world's hostility
5. Prayer the best weapon against social unrighteousness
6. The ultimate punishment of sin averted by Prayer
7. God, the Vindicator of the Righteous
8. Humanity in Christ crowned with glory and worship
9. Thanksgiving for the Triumphs of the Cross
10. Social oppressors and the reigning Christ
11. The answer to timid counsels
12. The Divine Promise in a faithless world
13. Despair changed to confidence
14. Heathen pride and impending judgement
15. Christ alone worthy to enter Heaven
16. Joy in God alone here and hereafter

17. The Appeal of Innocence against the world
18. The Story of a great Deliverance and its effects
19. The Crowning Revelation of God
20. For King and Country
21. The Blessings and Triumphs of the Ascended Christ
22. The Character and Effects of the Passion of Christ
23. The Good Shepherd
24. The Ascension of Christ
25. God's character a Refuge for the sinful and persecuted

TABLE OF CONTENTS

USE

PSALM

1. Commemoration of Saints
2. Easter Day
3. Church Defence
4. Easter Eve

5. Home Missions

6. Ash Wednesday

7. Home Missions
8. Ascension Day

9. Foreign Missions
10. Home Missions
11. Home Missions
12. Church workers in time of spiritual depression
13. Church workers after failure
14. Foreign Missions
15. Ascension Day
16. For Commemoration of Saints and Easter Eve
(American)
17. For Easter Eve (American)
18. For Foreign Missions
19. Christmas Day
20. For King's Accession
21. Ascension Day

22. Good Friday

23. For all people at all times
24. Ascension Day
25. For Church workers in times of difficulty

SUBJECTS

PSALM

26. Integrity a ground for mercy
 27. The Church in Exile
28. A Plea for mercy in judgement
 29. The Majesty of God in the storm
 The Glory of God in the still small voice
 30. Sickness and Thanksgiving
 31. The sorrows of Christ and His Church
 32. The Blessedness of the forgiven
 33. The Providential goodness of God
 34. The Deliverance of the Righteous One
 35. The Church's Intercession for the persecuted
36. A great contrast and the prayer it suggests
 37. The Patience of Saints
 38. National Penitence
 39. How to meet sickness or death
 40. Mystery and Motive of the Passion
 41. A Blessing on the Compassionate
 42-43. An Exile's Prayer
 44. Loyalty untouched by Humiliation
 45. A Great Mystery concerning Christ and the Church
46. Our only Hope
 47. The Joy of Christ's Ascension
 48. The Holy Ghost the Comfort and Stay of the Church
49. A Parable of Wisdom
 50. A Vision of Judgement
 51. The cry of the Penitent
 52. Denunciation of slander
 53. Cry for freedom to battle with moral unbelief
 54. A Meditation on the Passion
 55. A cruel Betrayal
 56. Social Distress
 57. The Power of His Resurrection
 58. Social injustice rebuked
59. Slander met by Prayer and Praise
 60. Courage through the Cross and the Divine Promise

USE

PSALM

26. In times of epidemic
27. Intercession for spiritual exiles in the Colonies,
&c.
28. When judgement threatens
29. Societies connected with the Mission of the
Holy Ghost
30. Thanksgiving after illness—spiritual or physical
31. Meditation on Christ's Passion
32. For Ash Wednesday
33. For Church Festivals
34. For Communicants' Meetings
35. For oppressed Christians in the East or else-
where
36. On the revelation of some public scandal
37. In Temptation to Discontent
38. For Ash Wednesday
39. For the Burial of the Dead
40. Good Friday
41. Intercession for workers in Hospitals, &c.
- 42-43. Intercession for all burdened with sense of exile
44. For Missionary workers facing failure
45. Christmas Day

46. For Epiphany (American)
47. Ascension Day
48. Whit-Sunday

49. When tempted to discontent
50. First Sunday in Advent (American)
51. Commination Service
52. For the Church under Misrepresentation
53. For Home Missions
54. Good Friday
55. In times of spiritual defection
56. Home Missions
57. Easter Day
58. For the Church when betrayed by influential
friends
59. For the Church when misrepresented
60. In times of Ecclesiastical or National distress

SUBJECTS

PSALM

61. Safety only in God
62. Spiritual jealousy and Quiet Faith
63. Thirst for God
64. Certainty of the Divine Judgement against sin
65. Harvest Blessings
66. National Blessing
67. National Blessings and Missionary Progress
68. The Triumphant Acts of the Conquering Christ
69. The sorrows of Christ and their Power
70. A cry out of suffering
71. Trust in sickness and old age
72. Blessings of the Reign of Christ
73. The Mystery of prosperous Wickedness and its Solution
74. Prayer for a desolate Church
75. The Church's responsibility and her determination to fulfil it
76. The Church the Home of the Knowledge of God
77. History the best tonic for a fainting heart
78. A warning from History
79. "My prayer to God for Israel is that they might be saved"
80. The disordered and desolate state of the Church Universal
81. Religious observance of Festivals
82. The Divine Judgement on Injustice
83. Religion and the Hostile Powers of the World
84. The Blessings of Holy Communion
85. The Incarnation a subject for Prayer and Study
86. A Missionary Prayer
87. The Church the World's Centre of Unity
88. A Meditation on the Sufferings of Christ
89. Faith in the Incarnation in spite of failure
90. Eternity of God and the Transitoriness of Man

PSALM	USE
61.	For Missionary gatherings after the news of some success
62.	Church Defence
63.	An Intercession for the dispersed among the heathen
64.	For the Church in weakness
65.	Harvest Thanksgiving Services
66.	For commemoration of National Blessings
67.	Foreign Missions
68.	Whit Sunday
69.	Good Friday
70.	For the Dying (Greek)
71.	Visitation of the Sick
72.	Foreign Missions
73.	For those battling with social difficulties
74.	For the Assyrian Mission
75.	For occasions of National Thanksgiving
76.	For such days as May 3rd and September 14th, when the Redemption of the World through the Cross is brought clearly before us
77.	In times of spiritual depression
78.	As a Meditation on God's purposes
79.	For promotion of Christianity amongst the Jews
80.	For the promotion of the Unity of Christendom
81.	For the better observance of Sundays and Festivals
82.	Against tyrannical oppressors
83.	Church Defence
84.	Festival of Purification and Communicants Meetings
85.	Christmas Day
86.	Festival of the Epiphany
87.	Foreign Missions
88.	Good Friday
89.	Christmas Day
90.	Burial of the Dead. New Year's Day (American)

SUBJECTS

PSALM

91. God's Greatness, Man's Perpetual Security
92. The Providence of God a subject for Praise
93. The Lord Reigneth
94. The Reigning Christ and Social Oppression
95. The Motives and Responsibilities of Worship
96. Christ's Kingship, a call to Missionary Effort
97. The Advent of the King and its consequences
98. The King's Victory and its consequences
99. The Holiness of our Redeemer King
100. The King's care for His People
101. The Nation's resolve if Christ will be with her
102. The Church in Penitence
103. National Thanksgiving
104. The Work of the Holy Spirit in Nature
105. Divine History, a stimulus to Thanksgiving
106. Human History a call to Penitence
107. The goodness of God
108. The Power of Christ's Ascension
109. The cry of the persecuted

110. The Sovereignty and High Priesthood of the Incarnate Christ
111. The Hopes raised by the Resurrection
112. The Perfect Man
113. The Resurrection and its effect on the Church
114. The Victory of Christ over Death
115. Praise of the Living God
116. Thanksgiving for the Resurrection
117. A call to the Heathen
118. The Triumph of the Risen Christ
119. Worship of the Law of God
120. The longing to be at rest
121. The journey only safely undertaken in God
122. Jerusalem the goal and expectation
123. Though despised by man the Pilgrim has a friend in God
124. The Home would never be reached were it not for the Lord
125. But with the Lord our forces are invincible
126. The joy known at the start will be known when the goal is reached

PSALM	USE
91.	Compline
92.	Home Missions
93.	Foreign Missions. Trinity Sunday (American)
94.	Home Missions
95.	Invitatory to Worship
96.	Foreign Missions
97.	For Advent
98.	As an alternative for "Magnificat"
99.	Transfiguration (American)
100.	As an alternative to the "Benedictus"
101.	For the Accession of the Sovereign
102.	Ash Wednesday
103.	St. Michael's Day. New Year's Day
104.	Whit Sunday
105.	For National Thanksgiving
106.	National Penitence
107.	National Thanksgiving
108.	Ascension Day
109.	For the Church when misrepresented by powerful enemies
110.	Christmas Day
111.	Easter Day
112.	Commemoration of Saints
113.	Easter Day.
114.	Easter Day
115.	When the Church is tempted to rely on Wealth
116.	For the Churching of Women
117.	Epiphany
118.	Easter Day
119.	The Services of the Hours
120.	For the Church when oppressed by slander
121.	For those about to travel
122.	For Church Unity
123.	In times of Church distress
124.	In times of difficulty
125.	For the faint-hearted
126.	For times of discouragement

PSALM	SUBJECTS
127.	The Church, the City, and the Family alike depend on trust in God
128.	Labour has its reward if united to the Fear of God
129.	May the Powers that hinder Progress be destroyed
130.	May the sin that clogs our efforts be forgiven and done away
131.	Humility the Pilgrim's only possible attitude
132.	The Presence of Christ the Joy of Zion
133.	The Unity that marks the life of Zion
134.	Zion reached and the blessing given
135.	The Beauty of God's Name as expressed in Nature and History
136.	The Goodness of God as displayed in Nature and History
137.	Loyalty to the Church of God
138.	The Gratitude and confidence of a Missionary Church
139.	The Blessing of the Divine Omniscience and Omnipresence
140.	Against Social Disorders
141.	Cry of the Church tempted by worldliness
142.	Cry of a desolate and enfeebled Church
143.	The Church in Penitence
144.	Faith the Rock of National Prosperity
145.	The Ministry of the Holy Ghost
146.	The Praise of God as the One true Helper
147.	The Restoration of the Church, a subject for Praise
148.	The whole creation rejoiceth in the manifestation of His Kingdom
149.	Blessings to the Church to be followed by Missionary zeal
150.	The last Hallelujah

USE

PSALM

127. For services commemorating municipal or political progress
128. For Mothers' Union and similar societies
129. For times of difficulty
130. Ash Wednesday
131. In times of National Prosperity
132. Christmas Day
133. For Church Unity
134. Festival of the Purification
135. Epiphany
136. Choir Festivals, &c.
137. For spiritual exiles
138. For Foreign Missions
139. For the Church in loneliness or spiritual difficulty
140. For the Church battling with social difficulties
141. For Church Unity
142. For a Church or individual in bondage
143. For Ash Wednesday
144. For National Festivals
145. For Whit Sunday
146. For those tempted to worship the world
147. For the restoration of a Church
148. For services connected with Scientific Meetings
149. For Foreign Missions
150. Post Communion. Trinity Sunday (American)

The Canticles and Hymns.

At Morning Prayer.

VENITE, EXULTEMUS DOMINO.

PSALM xciv.

The Motives and Responsibilities of Worship.

Occasion.—*Probably composed for the Dedication of the second Temple which awakened the memories and warnings bound up with the erection of the Tabernacle.*

Application.—*The Church has always used it as a prelude or invitation to worship, as it strikes the right keynote—humility and seriousness.*

Use.—*From the earliest times as an invitation to worship, e.g., St. Athanasius writes:—"Before the beginning of their prayers the Christians invite and exhort one another in the words of this Psalm."*

The invitation to worship heartily and gratefully.

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

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

Nature proclaims God's greatness,

3 For the Lord is a great God: and a great King above all gods.

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

5 The sea is his and he made it : and his hands prepared the dry land.

And man His love.

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

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

The warning against light behaviour.

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

9 When your fathers tempted me : proved me, and saw my works.

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

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

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

ANTHEMS.

Christ is Risen.

Occasion.—*The second and third passages from the Bible have been used from very early English times on Easter Day, but before Mattins began. In 1552 they were ordered to be sung instead of the "Venite," and in 1662 a third Anthem, the first of the three, prefixed to it.*

Use.—*On Easter Day instead of the "Venite."*

How the Festival is to be kept.

CHRI^ST our passover is sacrificed for us : therefore let us keep the feast ;

2 Not with the old leaven, nor with the leaven

of malice and wickedness : but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

Its present meaning to ourselves.

3 CHRIST being raised from the dead dieth no more : death hath no more dominion over him.

4 For in that he died, he died unto sin once : but in that he liveth, he liveth unto God.

5 Likewise reckon ye also yourselves to be dead indeed unto sin : but alive unto God through Jesus Christ our Lord. Rom. vi. 9.

Its future significance to the world.

6 CHRIST is risen from the dead : and become the first-fruits of them that slept.

7 For since by man came death : by man came also the resurrection of the dead.

8 For as in Adam all die : even so in Christ shall all be made alive. 1 Cor. xv. 20.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

HYMN.

God Save the King.

Occasion.—*An Accession Service has been in use since the time of Elizabeth, but this, in which this composite hymn occurs, dates from Queen Anne.*

Use.—*On the 20th June instead of the "Venite."*

Praise God for what He has done for England in the past.

○ LORD our Governor : how excellent is thy Name in all the world ! Psalm viii. 1.

2 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him ? Psalm cxliv. 3.

3 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance. Psalm cxi. 4.

4 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men ! Psalm cvii. 8.

A Prayer for the Sovereign and for peace in his Empire.

5 Behold, O God, our defender : and look upon the face of thine Anointed. Psalm lxxxiv. 9.

6 O hold thou up his goings in thy paths : that his footsteps slip not. Psalm xvii. 5.

7 Grant the King a long life : and make him glad with the joy of thy countenance. Psalms lxi. 6 and xxi. 6.

8 Let him dwell before thee for ever : O prepare thy loving mercy and faithfulness that they may preserve him. Psalm lxi. 7.

9 In his time let the righteous flourish : and let peace be in all our borders. Psalms lxxii. 7 and cxlvii. 14.

10 As for his enemies, clothe them with shame : but upon himself let his crown flourish. Psalm cxxxii. 19.

Gratitude for the blessings already enjoyed.

11 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things. Psalm lxxii. 18.

12 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen. Psalm lxxii. 19.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

TE DEUM LAUDAMUS.

Praise of the Glorious Trinity.

Occasion.— *Unknown. The beautiful story of its inspired composition by St. Augustine and St. Ambrose at the former's baptism by the latter has not much authority.*

Use.—*In the fifth century it was ordered to be sung every Sunday at Mattins.*

In 1549 ordered to be sung daily except in Lent.

In 1552 daily throughout the year, except when the "Benedicite" is said.

I. Praise of the Holy, Blessed, and Glorious Trinity by Angels,

WE praise thee, O God: we acknowledge thee to be the Lord.

2 All the earth doth worship thee: the Father everlasting.

3 To thee all Angels cry aloud: the Heavens, and all the Powers therein.

4 To thee Cherubin, and Seraphin: continually do cry,

5 Holy, Holy, Holy: Lord God of Sabaoth;

6 Heaven and earth are full of the Majesty: of thy Glory.

By Apostles, Prophets, and Martyrs,

7 The glorious company of the Apostles: praise thee.

8 The goodly fellowship of the Prophets: praise thee.

9 The noble army of Martyrs: praise thee.

By the world-wide Church,

10 The holy Church throughout all the world: doth acknowledge thee;

11 The Father: of an infinite Majesty;

12 Thine honourable, true: and only Son;

13 Also the Holy Ghost: the Comforter.

II. Praise of Christ as Incarnate Redeemer, Intercessor, and Judge,

14 Thou art the King of Glory: O Christ.

15 Thou art the everlasting Son: of the Father.

16 When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.

17 When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers.

18 Thou sittest at the right hand of God: in the Glory of the Father.

19 We believe that thou shalt come: to be our Judge.

And Prayer for His help.

20 We therefore pray thee, help thy servants :
whom thou hast redeemed with thy precious blood.

21 Make them to be numbered with thy Saints : in
glory everlasting.

III. Closing personal Appeals and Acts of Worship.

22 O Lord, save thy people : and bless thine
heritage.

23 Govern them : and lift them up for ever.

24 Day by day : we magnify thee ;

25 And we worship thy Name : ever world without
end.

26 Vouchsafe, O Lord : to keep us this day without
sin.

27 O Lord, have mercy upon us : have mercy
upon us.

28 O Lord, let thy mercy lighten upon us : as our
trust is in thee.

29 O Lord, in thee have I trusted : let me never be
confounded.

BENEDICITE, OMNIA OPERA.**Nature's Hymn of Praise.**

Occasion.—*According to old tradition it was sung by the Three Children of Israel when cast into the fire. As an expansion of Psalm cxlviii. it was probably well known to the religious Babylonian captives, and may well have been their answer to the idolatrous command of the King. Their God was the Object of universal praise; how, then, could they transfer any part of His glory to wood or stone? All the powers of heaven and earth were His servants; why should they, then, fear fire or heat?*

Application.—*The address to unconscious elements as though they had intelligence presents a difficulty to many minds. Some explanation may be found in the words, "And of the angels He saith, Who maketh His angels winds, and His ministers a flame of fire," i.e., God directs the unconscious*

elements by personal agents, angels, who in this hymn are urged to make all these forces, whether of earth or heaven, to minister to the glory of God. Behind the poetry there is a strong basis of fact.

Use.—In 1549 it was directed to be used instead of the “*Te Deum*” during Lent. As it is less penitential in character, it is difficult to assign a reason for this. Possibly as *Nature’s Hymn* it was thought suitable for the spring of the year. Its use is now left to the discretion of the Minister. On such days as *Septuagesima* and *January 2nd*, when the subject of the *First Lesson* is *Creation*, and *September 15th*, when the *Story of the Three Children* is read, it has a marked significance. It would be suitable for *Harvest Festivals*.

All Creation invited to praise God :

O ALL ye Works of the Lord, bless ye the Lord :
praise him, and magnify him for ever.

**I. The Mighty Spirits, Principalities and Authorities,
Thrones and Dominions that fulfil unknown services.**

2 O ye Angels of the Lord, bless ye the Lord :
praise him, and magnify him for ever.

3 O ye Heavens, bless ye the Lord : praise him,
and magnify him for ever.

**II. The Angels that have power over the physical forces
and phenomena of the Universe.**

4 O ye Waters that be above the Firmament, bless
ye the Lord : praise him, and magnify him for ever.

5 O all ye Powers of the Lord, bless ye the Lord :
praise him, and magnify him for ever.

6 O ye Sun, and Moon, bless ye the Lord : praise
him, and magnify him for ever.

7 O ye Stars of Heaven, bless ye the Lord : praise
him, and magnify him for ever.

8 O ye Showers, and Dew, bless ye the Lord :
praise him, and magnify him for ever.

9 O ye Winds of God, bless ye the Lord : praise
him, and magnify him for ever.

10 O ye Fire and Heat, bless ye the Lord : praise him and magnify him for ever.

11 O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

12 O ye Dews, and Frosts, bless ye the Lord : praise him, and magnify him for ever.

13 O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

14 O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

15 O ye Nights, and Days, bless ye the Lord : praise him, and magnify him for ever.

16 O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

17 O ye Lightnings, and Clouds, bless ye the Lord : praise him, and magnify him for ever.

III. The Angels that have power over the earth and its manifold creatures.

18 O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

19 O ye Mountains, and Hills, bless ye the Lord : praise him, and magnify him for ever.

20 O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

21 O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

22 O ye Seas, and Floods, bless ye the Lord : praise him, and magnify him for ever.

23 O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

24 O all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

25 O all ye Beasts, and Cattle, bless ye the Lord : praise him, and magnify him for ever.

IV. All Men, the Church, the Clergy, the Laity, the Departed, and the Lowly.

26 O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

27 O let Israel bless the Lord : praise him, and magnify him for ever.

28 O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

29 O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

30 O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

31 O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

32 O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

BENEDICTUS.

S. LUKE i. 68.

The Praise of Him Who is faithful to His Promises.

Occasion.—*For nearly a year the astonishing words of the Angel about the son he was to have and his work in preparing the way of the Messiah were turned over and over in the mind of the dumb priest. Confirmed by Elizabeth—and the birth of the Baptist—they became charged with more and more meaning, and when at last he has speech and spiritual power to express his thoughts they took form in two main divisions : (1) The joy that the fulfilment of God's word in the Messiah will bring. (2) The work the new Elijah must do.*

Application.—*To the Church the event Zacharias looked forward to lies in the past. She uses his hymn as expressing her joy in the fulfilment of God's word and her desire to prepare the way of the Lord.*

Use.—*Has been sung in the daily morning worship of the Church for over a thousand years. Specially suited to follow the Second Lesson, for it tells us how the Christ of Whom we read there was promised in the far distant ages. In 1549 appointed to be used after the Second Lesson throughout the year. In 1552 the Jubilate was added as an alternative for those days in the year when the “Benedictus” is read as a Lesson, i.e., on March 25th.*

Praise for salvation in Christ according to God’s promise.

BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people ;

2 And hath raised up a mighty salvation for us : in the house of his servant David ;

3 As he spake by the mouth of his holy Prophets : which have been since the world began ;

4 That we should be saved from our enemies : and from the hands of all that hate us ;

5 To perform the mercy promised to our fore fathers : and to remember his holy Covenant ;

6 To perform the oath which he sware to our fore-father Abraham : that he would give us ;

7 That we being delivered out of the hand of our enemies : might serve him without fear ;

8 In holiness and righteousness before him : all the days of our life.

**Exhortation to the ministry to be diligent in preparing
His way.**

9 And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

10 To give knowledge of salvation unto his people : for the remission of their sins,

11 Through the tender mercy of our God : whereby the day-spring from on high hath visited us ;

12 To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

JUBILATE DEO.

PSALM C.

The King's care for His People.

Occasion.—*The inspired poet sees in the new Temple and its glorious worship an invitation to all men to join them, and bear grateful testimony to God's love.*

Application.—*A Missionary Appeal to all the heathen to share the blessings of the Christian Church.*

Use.—*When the "Benedictus" occurs in some other part of the Service.*

The Church appeals to all men to praise Christ, for He is their Creator.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

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

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

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

At Evening Prayer.

MAGNIFICAT.

Praise of the Incarnation.

Occasion.—*St. Mary's hymn of thanksgiving when she heard Elizabeth's greeting, some time before the birth of the Saviour.*

Application.—“*Throughout this hymn we are to hear the voice, not merely of the Virgin Mary celebrating her praises of Him Who had magnified her but of the whole Church of which she was a type giving thanks for the mystery of the Incarnation and the blessings of the Gospel.*”

Use.—*After the First Lesson of Evensong as a thanksgiving for the fulfilment of the types and prophecies expressed therein.*

Adoration of God for His unspeakable condescension in the Incarnation.

MY soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

2 For he hath regarded : the lowliness of his handmaiden.

3 For behold, from henceforth: all generations shall call me blessed.

The Majesty, Holiness, and Love therein displayed.

4 For he that is mighty hath magnified me : and holy is his Name.

5 And his mercy is on them that fear him : throughout all generations.

Its wondrous effects: The proud and mighty overthrown, the humble and hungry blessed.

6 He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

7 He hath put down the mighty from their seat :
and hath exalted the humble and meek.

8 He hath filled the hungry with good things :
and the rich he hath sent empty away.

And all in accord with His Promise.

9 He remembering his mercy hath holpen his
servant Israel : as he promised to our forefathers,
Abraham and his seed for ever.

Glory be to the Father, and to the Son : and to
the Holy Ghost ;

As it was in the beginning, is now, and ever shall
be : world without end. Amen.

CANTATE DOMINO.

PSALM xcvi.

The King's Victory and its consequences.

Occasion.—*A Restoration Psalm celebrating the
glorious redemption of Israel from the bondage of
the Exile.*

Application.—*The Church celebrates the Redemption
of the world by the Cross.*

Use.—*As an alternative canticle, except on the 19th of
the month, when it occurs in the ordinary course
of the Psalter. But few will wish to substitute
the Old Testament hymn for that of the New.*

The new song of Redemption

O SING unto the Lord a new song : for he hath
done marvellous things.

2 With his own right hand, and with his holy arm :
hath he gotten himself the victory.

For Christ's Victory upon the Cross.

3 The Lord declared his salvation : his righteous-
ness hath he openly shewed in the sight of the
heathen.

4 He hath remembered his mercy and truth toward

the house of Israel : and all the ends of the world have seen the salvation of our God.

In this the whole world is concerned and should therefore rejoice.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

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

7 With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Nature too rejoices at the thought of deliverance through her King.

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

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

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

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

NUNC DIMITTIS.

Rest in Christ.

Occasion.—*The song of the righteous and devout Simeon, when he blessed God for the wonderful joy given him in seeing the Infant Christ.*

Application.—*In the Gospel of the Second Lesson Christ gives the same peace that He gave the aged Simeon.*

Use.—*After the Second Lesson.*

Perfect rest in the realization of Christ,

LORD, now lettest thou thy servant depart in peace: according to thy word.

2 For mine eyes have seen : thy salvation,

3 Which thou hast prepared : before the face of all people ;

the **Light of the world and the Shechinah of Israel.**

4 To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

DEUS MISEREATUR.

PSALM lxvii.

National Blessings and Missionary Progress.

Occasion.—*Possibly a Post-Captivity expansion of the old priestly blessing.*

Application.—*The Church, realizing that God's blessing on the Nation depends on her missionary zeal, prays for illumination.*

Use.—*As an alternative Psalm, except on the 12th of the month, when it occurs in the ordinary course of the Psalter. At Missionary Services its use instead of the "Nunc Dimittis" might be justified.*

For light, that the heathen may be converted.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

National prosperity depends on Missionary progress.

5 Let the people praise thee, O God : yea, let all the people praise thee.

6 Then shall the earth bring forth her increase :
and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world
shall fear him.

Glory be to the Father, and to the Son : and to
the Holy Ghost ;

As it was in the beginning, is now, and ever shall
be : world without end. Amen.

The Psalms of David.

Morning Prayer.

PSALM I. *Beatus vir, qui non abiit.*

The Blessings of Saintliness.

Occasion.—Possibly written by Solomon as an introduction to David's Poems. It strikes the keynote to the Psalter.

Application.—Falling as it does on the Feast of the Circumcision, and All Saints' Day, we naturally think of Christ and His army of Saints and of the discipline by which holiness is perfected.

Use.—For the Commemoration of Saints.

The character, habit and success of the righteous.

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

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

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

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

The restless and unstable condition of the wicked.

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

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

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

PSALM II. *Quare fremuerunt gentes?*

The Supremacy of the Risen Christ.

Occasion.—*Written to celebrate the expectations of dominion that were formed when Solomon ascended the throne.*

Application.—*To the Resurrection of Christ and the world-wide Government obtained thereby (Acts iv. 25-29).*

Use.—*Proper Psalm for Easter Day.*

The Folly of the world's rebellion against Christ's rule.

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

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

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

The Divine answer.

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

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

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

Easter Day the proclamation of the Divine Sonship and Kingship.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen

for thine inheritance: and the utmost parts of the earth for thy possession.

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

The warning to the world.

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

11 Serve the Lord in fear: and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled, yea, but a little, blessed are all they that put their trust in him.

PSALM III. *Domine, quid multiplicati?*

The Confidence the Resurrection inspires.

Occasion.—*When David fled from Absalom. After a night of unexpected safety.*

Application.—*To the Church on the morning of Easter Day, facing an angry world, but confident in the Resurrection.*

Use.—*For the Church when in danger.*

The weakness of the infant Church.

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

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

The appeal to God.

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

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

Confidence in the Resurrection.

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

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

Prayer for judgement.

7 Up Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

PSALM IV. *Cum invocarem.***The Church's joy confronting the world's hostility.**

Occasion.—*During Absalom's rebellion. David's gladness when his army had been refreshed by the hospitality of his friends.*

Application.—*Joy of the Church when, in spite of prevailing unbelief, she sees the ministrations of grace multiplied.*

Use.—*For Easter Eve (American).*

On the ground of the Resurrection, the Church appeals for help.

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

Warning to the world to remember her high calling.

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

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

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

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

Joy in the increase of the ministrations of grace.

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

7 Lord, lift thou up : the light of thy countenance upon us.

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

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

PSALM V. *Verba mea auribus.*

Prayer, the best weapon against Social Unrighteousness.

Occasion.—*Possibly David's Prayer on the outbreak of Absalom's rebellion.*

Application.—*The Church, feeling the pressure of social difficulties, prays for guidance.*

Use.—*For Home Missions.*

The Appeal to be heard

PONDER my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

on the ground of God's righteousness and mercy.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

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

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the blood-thirsty and deceitful man.

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

Prayer for guidance, judgement, and success.

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

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

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

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

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

13 For thou, Lord, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer.

PSALM VI. *Domine, ne in furore.*

The ultimate punishment of sin averted by Prayer.

Occasion.—*David in grief over the sin that caused Absalom's rebellion.*

Application.—*The Church in grief over the sin that occasions the world's hostility.*

Use.—*First of the Penitential Psalms. To be used on Ash Wednesday.*

Prayer for Mercy and Healing.

O LORD, rebuke me not in thine indignation : neither chasen me in thy displeasure.

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

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

Death imminent and Beauty gone.

4 Turn thee, O Lord, and deliver my soul : O save me for thy mercy's sake.

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

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

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

The assurance that God has heard.

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

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

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

PSALM VII. *Domine, Deus meus.***God, the Vindicator of the Righteous.**

Occasion.—*A poem of David when he was slandered to Saul by a Benjamite named Cush.*

Application.—*To the Church when misinterpreted by slanders or persecuted by false witnesses.*

Use.—*For Home Missions.*

Cry for help from slander

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

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

on the ground of innocence.

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

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

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

May God give a manifest judgement that others may see and fear.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgement that thou hast commanded.

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

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

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

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

Faith in the certainty of God's judgement

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

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

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

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

which is bound up with the sin of the wicked.

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

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

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

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

PSALM VIII. *Domine, Dominus noster.*

Humanity in Christ crowned with glory and worship.

Occasion.—*Possibly by David when watching his flocks on the fields of Bethlehem. Man's dignity the true marvel of the Universe.*

Application.—*By the Church to the Ascended Christ in Whom alone the Prophecy of Humanity is realized.*

Use.—*Proper Psalm for Ascension Day (Mattins).*

The glory of man seen in the **Ascended Christ**

O LORD our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

and in the weakness of infancy ;

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

His insignificance compared with the wonders of the Universe.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars, which thou has ordained.

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

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

Yet his Destiny is Dominion and Glory.

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

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

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

9 O Lord our Governor : how excellent is thy Name in all the world !

Morning Prayer.

PSALM IX. *Confitebor tibi.*

Thanksgiving for the Triumphs of the Cross.

Occasion.—*Probably a poem celebrating David's victories over heathenism.*

Application.—*To the Church's victories in heathen lands.*

Use.—*For Foreign Missions.*

Thanksgiving for Missionary success.

I WILL give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most Highest.

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

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

The ruins scattered throughout the world attest the end of Satan's power.

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

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

God will judge and man will trust in Him.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgement.

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

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

An appeal to praise and Missionary zeal.

11 O praise the Lord which dwelleth in Sion : shew the people of his doings.

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

Prayer for further success.

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

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

Assurance of ultimate triumph.

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

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

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

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

Final Prayer.

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

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

PSALM X. *Ut quid, Domine?*

Social oppressors and the reigning Christ.

Occasion.—*David's complaint of the serious domestic troubles that disquieted his kingdom.*

Application.—*The Church's cry for some divine remedy against the social evils of intemperance, overcrowding, immorality, &c., which desolate the homes of her people.*

Use.—*For Home Missions.*

The Church's Complaint.

WHY standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute

^r Hell means here the unseen world.

the poor : let them be taken in the crafty wiliness that they have imagined.

The character of the ungodly oppressor.

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

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

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

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

His words and conduct.

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

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

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

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

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

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

Oh, that God would show that He sees and cares !

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

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

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

16 That thou mayest take the matter into thine

hand : the poor committeth himself unto thee ; for thou art the helper of the friendless.

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

An assurance that the prayer is heard.

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

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto ;

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

PSALM XI. *In Domino confido.*

The answer to timid counsels.

Occasion.—*David in the court of Saul is tempted to give up his work because of the King's anger.*

Application.—*The Church, tempted by faint-hearted friends to give up her work in remedying social evils, throws herself on God.*

Use.—*For Home Missions.*

The counsel of fear.

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

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

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

The Answer—*God sees, tries, approves, and rejects.*

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider the poor : and his eyelids try ¹ the children of men.

¹ " His eyelids try," *i.e.*, He carefully examines.

6 The Lord alloweth¹ the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

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

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

Evening Prayer.

PSALM XII. *Salvum me fac.*

The Divine Promise in a faithless world.

Occasion.—*Perhaps written by David when, at the court of Saul, he was surrounded by hypocritical enemies.*

Application.—*To the Church in a worldly diocese or parish.*

Use.—*For Church workers in times of spiritual depression.*

Cry for help amid prevailing faithlessness.

HELP me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

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

Confidence that God will save.

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

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

The Divine Promise

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

¹ "The Lord alloweth," *i.e.*, He approves after trial. "Alloweth," an old English word for "praiseth."

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

Will never fail.

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

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

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

PSALM XIII. *Usque quo, Domine ?*

Despair changed to confidence.

Occasion.—*The words of one whose circumstances have driven him almost to despair, possibly of David when hunted by Saul.*

Application.—*The Church, realising her defeat to be due to spiritual sloth and indifference, prays for awakening.*

Use.—*Suitable for Church workers after some Diocesan or Parochial failure, or as a Commendatory Psalm for the Dying.*

How Long ?

HOW long wilt thou forget me, O Lord, for ever ; how long wilt thou hide thy face from me ?

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

Death imminent.

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

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

Ultimate triumph certain.

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

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

PSALM XIV. *Dixit insipiens.*

Heathen pride and impending judgement.

Occasion.—*Possibly written when Babylon, the representative of the great Powers of the heathen world, already tottering, was waiting but the sentence of God's judgement to crumble into pieces.*

Application.—*To the heathen supremacy in India, China and Japan.*

Use.—*For Foreign Missions.*

The proud unbelief of Heathenism.

THE fool hath said in his heart : There is no God.
 2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

Its sway marked by cruelty, cunning, and unhappiness.

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

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

5 Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

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

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

Yet the Divine Presence in the Church causeth fear.

9 There were they brought in great fear, even

where no fear was : for God is in the generation of the righteous.

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

Christ's triumph waits on the spiritual freedom of His people.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

Morning Prayer.

PSALM XV. *Domine, quis habitabit?*

Christ alone worthy to enter heaven.

Occasion.—*The translation of the Ark to Jerusalem leads David to point out the kind of moral conduct necessary for those amongst whom the Divine Presence has come to dwell.*

Application.—*To the Ascension of Christ revealing, as it does, the moral purity of all who would live with Him.*

Use.—*Proper Psalm for Ascension Day (Mattins).*

Who are worthy to enter heaven?

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

Those who follow the Ascended Christ.

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

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

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

5 He that sweareth unto his neighbour, and disap-

pointeth him not: though it were to his own hindrance.

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

7 Whoso doeth these things: shall never fall.

PSALM XVI. *Conserva me, Domine.*

Joy in God alone here and hereafter.

Occasion.—*David's joy in God and the good, in spite of cruel persecutions and the apostasy of friends.*

Application.—*The Church finds her happiness in God and in His saints. All her wealth is as nothing compared with this.*

Use.—*For Easter Eve (American).*

The Joy in God and His Saints

PRESERVE me, O God: for in thee have I put my trust.

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

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

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

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

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

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

Inspires a hope that stretches beyond the grave.

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

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

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

11 For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

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

PSALM XVII. *Exaudi, Domine.*

The appeal of Innocence against the world.

Occasion.—*Possibly written by David when in great distress.*

Application.—*The Church in Parish, Diocese or Nation is not seldom misinterpreted or defamed and uses these words as her appeal to God to right her.*

Use.—*For Easter Eve (American).*

A cry for Justice on the ground of innocence ;

HEAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

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

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

5 O hold thou up my goings in thy paths : that my footsteps slip not.

and for a public manifestation of Divine Favour.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

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

8 Keep me as the apple of an eye : hide me under the shadow of thy wings,

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

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

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

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

The Beatific Vision will explain the riddle of ungodly prosperity.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine ;

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

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

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

Evening Prayer.

PSALM XVIII. *Diligam te, Domine.*

The story of a great deliverance and its effects.

Occasion.—*David, seated on his throne and enjoying peace, sings of his past stormy experiences, and the wonderful revelation of God's love they bring.*

Application.—*The Church recounts the still more wonderful experiences of the Son of David.*

Use.—*For Foreign Missions.*

God worthy of all love for His glorious attributes.

I WILL love thee, O Lord, my strength ; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

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

The great need that occasioned their manifestation.

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

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

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him, it shall enter even into his ears.

The signs—storm, earthquake, and darkness—that accompanied the Divine answer.

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

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

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

10 He rode upon the cherubims, and did fly : he came flying upon the wings of the wind.

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

12 At the brightness of his presence his clouds removed : hailstones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hailstones, and coals of fire.

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

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

Deliverance from Death by the Resurrection.

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

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

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

This the reward of a perfect Life;

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

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

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

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

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eyesight.

and in harmony with the Divine Law.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.¹

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

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

28 Thou also shall light my candle: the Lord my God shall make my darkness to be light.

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

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

¹ This should be "To the pure thou showest thyself pure, and to the froward as full of frowardness," and signifies that the conception of God's character changes with the condition of the human heart.

The issue : The Son of God goes forth to war.

31 For who is God, but the Lord : or who hath any strength, except our God ?

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

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

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

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

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

His victorious career.

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

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

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

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

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

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

His Universal Sovereignty,

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

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

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

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

Which leads all men everywhere to praise the Father.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

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

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

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

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

Morning Prayer.

PSALM XIX. *Celi enarrant.*

The Crowning Revelation of God.

Subject.—*The Revelation of God in Nature and the Moral Law.*

Application.—*The perfect revelation in the Incarnate Christ (Rom. x. 18).*

Use.—*Proper Psalm for Christmas Day.*

The Divine Revelation in Nature perfected in the Word made Flesh, Who tabernacles amongst us and quickens all by His Divine Love.

THE heavens declare the glory of God : and the firmament sheweth his handy-work.

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

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

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

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

6 It goeth forth from the uttermost part of the

heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

The Divine Revelation in the Law summed up in Christ's Teaching,

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

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

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

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

which awakens in the Church a longing for cleansing of heart and lips.

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

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

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

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

PSALM XX. *Exaudiat te Dominus.*

For King and Country.

Occasion.—*David's Litany, to be sung by the people in his behalf before going out to battle.*

Application.—*The Church's Prayer for the Sovereign and the Nation.*

Use.—*Proper for King's Accession.*

The prayer for the Nation,

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee ;

2 Send thee help from the sanctuary : and strengthen thee out of Sion.

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

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

Confidence that it will be granted.

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

The faith and prayer of the Church stimulated thereby.

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

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

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

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

PSALM XXI. *Domine, in virtute tua.*

The Blessings and Triumphs of the Ascended Christ.

Occasion.—*David's thanksgiving, to be sung when he returned triumphant from the war.*

Application.—*The Church's thanksgiving for the Victory of Christ and His Ascension into heaven.*

Use.—*Proper for Ascension Day.*

The Church rejoices in the blessings that greet her King,

THE King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

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

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

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

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

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

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

and prophecies a great and lasting success in the future ;

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

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

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

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

for this she prays.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

Evening Prayer.

PSALM XXII. *Deus, Deus meus.*

The Character and Effects of the Passion of Christ.

Occasion.—*Possibly David's sufferings.*

Application.—*“The Psalm has its roots in David's own experience, but its language reaches far beyond it to the sufferings of Christ.”*

Use.—*Proper for Good Friday.*

The unswerving loyalty of the Forsaken Sufferer.

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

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

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

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

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

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

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

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

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

10 I have been left unto thee ever since I was born : thou art my God even from my mother's womb.

In the agony and shame of the Cross He still prays.

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

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

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

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

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

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

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

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

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

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

21 Save me from the lion's mouth : thou hast heard me also from among the horns¹ of the unicorns.

The triumphant issue of the Suffering.

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

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel ;

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

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

Its glorious effects on the poor and the heathen, on high and low.

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

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

28 For the kingdom is the Lord's : and he is the Governor among the people.

29 All such as be fat upon earth² : have eaten, and worshipped.

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

The Divine Righteousness justified.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

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

¹ "From among the horns," *i.e.*, in the uttermost peril, when being tossed by "the fat bulls of Basan, who closed him in on every side."

² The "fat upon earth," refers to the wealthy who are contrasted with the poor who have not bread enough to keep themselves alive. All worship the Suffering Christ.

PSALM XXIII. *Dominus regit me.*

The Good Shepherd.

Occasion.—*David's experience of God's care.*

Application.—*The Church's experience of Christ's love.*

Use.—*For all men at all times.*

Christ supplies all.

THE Lord is my shepherd : therefore can I lack nothing.

Sustenance—Guidance—Repentance—Fellowship.

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

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

The Bread of Life. The Oil of Gladness. The Love Eternal.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Morning Prayer.

PSALM XXIV. *Domini est terra.*

The Ascension of Christ.

Occasion.—*Probably written to celebrate the bringing up of the Ark to Jerusalem.*

Application.—*To commemorate the Return of Christ to Heaven.*

Use.—*Proper Psalm for Ascension Day (Mattins).*

The awful Majesty of God.

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

Character of those who may dwell with Him.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place ?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.¹

The King of Glory alone lifts the gates of holiness.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glory.

PSALM XXV. *Ad te, Domine, levavi.*

God's Character, a Refuge for the sinful and persecuted.

Occasion.—*Unknown. The words of some one in great suffering, and so arranged that each verse begins with a fresh letter of the Alphabet. This was probably done either to wile away long hours of imprisonment or to help the memory.*

Application.—*To the Church in Parish or Diocese undergoing severe trial.*

Use.—*For Church workers in times of difficulty.*

Trust in God.

UNTO thee, O Lord, will I lift up my soul ; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

¹ "Seek thy face, O Jacob." This should be, "Thy face, O God of Jacob"; but Jacob may be taken as a name of our Lord, Who wrestled for us as Jacob did for his own family, or as signifying the Church, the new Israel of God.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

Prayer for guidance and forgiveness

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

Grounded on God's character revealed in His actions.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgement: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord: be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord: him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

Renewed prayer for mercy and deliverance.

15 Turn thee unto me, and have mercy upon me: for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity and misery: and forgive me all my sin.

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

PSALM XXVI. *Judica me, Domine.*

Integrity, a ground for mercy.

Occasion.—*Unknown. A prayer for deliverance from some national judgement, possibly a pestilence about to overtake the wicked.*

Application.—*The Church prays to be delivered from the Divine judgements which now and again sweep over parishes and countries.*

Use.—*In times of epidemic.*

Facing impending judgement, the Church throws herself upon God.

BE thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

Separated from the world, she prays to escape its condemnation.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I go to thine altar ;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty.

10 In whose hands is wickedness : and their right hand is full of gifts.

Her righteous resolve.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

Evening Prayer.

PSALM XXVII. *Dominus illuminatio.*

The Church in Exile.

Occasion.—*Probably written by David in exile just before the battle with Absalom.*

Application.—*Many a struggling body of Christians, cut off from the fellowship of the Sacraments and the Church, prays for deliverance from the ungodly and the restoration of Church blessings.*

Use.—*As an Intercession for those in our Colonies or Dependencies who are deprived of the Means of Grace.*

Confidence in God.

THE Lord is my light, and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

The Covenanted Presence longed for,

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in

his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

And will be again enjoyed,

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

though the present condition is lonely and dangerous.

9 My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

The upholding power of patient faith.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the Lord.

PSALM XXVIII. *Ad te, Domine.*

A Plea for mercy in judgement.

Occasion.—*Probably written by David during the exile enforced by Absalom's rebellion. Confident that his enemies will be overthrown, he prays that he and his may not be overwhelmed in the same judgement.*

Application.—*Sometimes the heavy judgement of Famine, Drought, or Plague threatens India, China, or other heathen lands. The Christian population often suspected at such times deserve our earnest prayers. Ordinarily it may be used of the Church in our large cities facing the Divine wrath against sin.*

Use.—*When judgement threatens.*

The cry to be heard,

UNTO thee will I cry, O Lord my strength : think no scorn of me ; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

And not overwhelmed in the coming judgement of the wicked.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

Faith praises in anticipation of deliverance.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield ; my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength : and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

PSALM XXIX. *Afferte Domino.***The Majesty of God in the storm.****The Glory of God in the still small voice.**

Occasion.—*The Majesty and Power of God in the Thunder-storm. The rarity and violence of storms in Palestine gave them a significance elsewhere unknown. This was enhanced by the tradition that the Law was given in a great storm. For this reason this Psalm was sung at Pentecost, which commemorated the giving of the Law.*

Application.—*Sung on the Day of Pentecost, it would be in the Apostles' mind when there came from heaven the rushing mighty wind. It has been, therefore, naturally applied, not perhaps without significant hints in the New Testament, to the wonderful working of the Holy Spirit in dealing with the hearts of men.*

*So when the Spirit of our God
Came down His flock to find,
A voice from heaven was heard abroad—
A rushing, mighty wind.*

Use.—*For all Societies connected with the Mission of the Comforter; and at Whitsuntide.*

Praise to God for the revelation of Pentecost.

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

Its wondrous effects: Breaking down the proud, inspiring them with joy, shaking the wilderness, stripping bare the conscience and compelling the admiration of the world.

3 It is the Lord, that commandeth the waters: it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire ; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes :¹ in his temple doth every man speak of his honour.

Its Author—the Ascended Christ.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

Morning Prayer.

PSALM XXX. *Exaltabo te, Domine.*

Sickness and Thanksgiving.

Occasion.—*The Inscription runs: "A Psalm; a song at the Dedication of the House; a Psalm of David." It may have been written for the dedication of Araunah's threshing floor after the great plague, when 70,000 died. David impersonating the National Life.*

Application.—*To the Nation or Individual as a thanksgiving for recovery from sickness. To the Church in diocese or parish on recovering its spiritual health after some mission.*

Use.—*For Easter Eve (American).*

Thanksgiving for deliverance.

I WILL magnify thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

¹ This refers to the old belief that fear excited by the thunder-storm produced untimely births. The storm also stripped bare the woods.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

The recovery a revelation of God's love.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

Pride the cause of the sickness.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit ?

10 Shall the dust give thanks unto thee : or shall it declare thy truth ?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

Joy at the new found health.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSALM XXXI. *In te, Domine, speravi.*

The Sorrows of Christ and His Church.

Occasion.—*If written by David it probably refers to the desperate situation in the wilderness of Maon, when he was nearly captured by Saul.*

Application.—Our Lord's quotation of verse 6 has naturally led many to think that this is His own Prayer for the Church, His Body, when in distress.

Use.—As a Meditation on Christ's Passion, or as an Intercession for the Church.

The prayer for safety on the ground of previous experience.

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net, that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

And of the victory of the Resurrection.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

The bitterness of Christ's Passion repeated in the history of the Church.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours: and they of

mine acquaintance were afraid of me; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

She throws herself on God, in perfect trust.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully and despitefully, speak against the righteous.

Certain anticipation of protection and deliverance.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.¹

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

¹ "In a strong city." If the Psalm be David's, this refers to his striking deliverance in the city of Keilah; if Jeremiah's, to his experience in Jerusalem. In its application it refers to the Church, where many a man has felt in abundant measure the kindness of God.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

The Lesson.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

Evening Prayer.

PSALM XXXII. *Beati, quorum.*

The Blessedness of the Forgiven.

Occasion.—*Probably written by David, after he had received through Nathan God's Absolution for his sin in the matter of Bathsheba.*

Application.—*The Church, out of her long experience of God's mercy, gives counsel to the penitent.*

Use.—*Proper for Ash Wednesday (Mattins).*

The blessedness of the forgiven.

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

The misery of confession delayed.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

The way of restoration.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be

found : but in the great water-floods they shall not come nigh him.¹

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

Submission to God's discipline and trust in His pardoning mercy lead to a realisation of peace.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

PSALM XXXIII. *Exultate, justi.*

The Providential Goodness of God.

Occasion.—*Possibly post-exilic. A poem celebrating the wisdom of the Divine Counsel in Israel's deliverance from Captivity.*

Application.—*The Divine Wisdom seen not only in Nature but in the Creation and Love of the Church.*

Use.—*For Trinity Sunday (American).*

A call to praise God :

REJOICE in the Lord, O ye righteous : for it becometh well the just to be thankful.

2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

¹ The Translation :—“ For though the water-floods be high, they shall not come nigh him,” shows the protection that at once meets those who seek God. The Prayer Book version contrasts the opportunity when God may be found with a time of stress and severe trial, when the sinner is so overwhelmed as not to be able to get near God.

for His faithfulness and love ;

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

for His creative power and Providence ;

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

for His Government of the world ;

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

for His choice and care of the Church.

12 Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

This care infinitely more precious than material resources.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

With it the Church is content.

19 Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PSALM XXXIV. *Benedicam Domino.*

The Deliverance of the Righteous One.

Occasion.—*According to the Inscription, written by David when he was at the Court of Achish, and barely escaped with his life by feigning madness.*

Application.—*St. John's reference to verse 20 in his Gospel (xix. 36) justifies us in taking the whole Psalm as containing a counsel to His children to imitate His Trust and share His Blessed Experience.*

Use.—*For Communicants' Meetings.*

The unceasing praise of Christ.

I WILL always give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

His Blessed Experience.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

An invitation to others to share it by fearing God.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days ?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

Deliverance from the Cross and Death.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

Morning Prayer.

PSALM XXXV. *Judica, Domine.*

The Church's Intercession for the persecuted.

Occasion.—*Possibly written by David when harassed by Saul, whose envy was no doubt greatly increased by the enemies David had at court.*

Application.—*Christ Himself (St. John xv. 25) quotes verse 19, as being fulfilled in His own experience, and there is much else that seems predictive of His sufferings. And His experience has been repeated in that of the Church, which here asks God to take up her cause whenever it is endangered.*

Use.—*For oppressed Christians in the East or elsewhere.*

An appeal to God to champion the cause of the persecuted.

PLEAD thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

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

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

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

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

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

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

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

It must then triumph.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him ?

The falsehood and base ingratitude of the persecutors.

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

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

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

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

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

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

The mother appeals for her children.

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

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

She asks for judgement for her enemies, and joy for her friends.

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

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

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

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

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

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

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

27 Let them be glad and rejoice, that favour my righteous dealing: yea, let them say always, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

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

PSALM XXXVI. *Dixit injustus.*

A great contrast and the prayer it suggests.

Occasion.—*Authorship unknown. If the Inscription is followed, it was probably written by David after the revelation of wickedness which the rebellion of Absalom disclosed.*

Application.—*The Church bids those who think much of human sin to think much of God's love.*

Use.—*On the revelation of some public scandal.*

The character of ungodliness and its expression.

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

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

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

4 He imagineth mischief upon his bed, and hath

set himself in no good way : neither doth he abhor any thing that is evil.

The character of Divine goodness and its effects.

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

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

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

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

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

The prayer for mercy and humility.

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

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

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

Evening Prayer.

PSALM XXXVII. *Noli emulari.*

The Patience of Saints.

Occasion.—*According to the Inscription, this is David's work. The writer is an old man (ver. 25) and this may have been the substance of David's reflections at the end of his life.*

Application.—*The Church, with an experience of nearly 2,000 years, counsels her children not to give way to envy or impatience because the wicked appear to prosper.*

Use.—*In temptation to discontent.*

The difficulty—Evil appears to prosper.

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

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

Let Patience have its perfect work.

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

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

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

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

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

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

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

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

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

Disappointment is the certain lot of the ungodly :

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

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

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

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

And permanent blessing that of the righteous,

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

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

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

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

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

Who are sure of guidance, work, and food.

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

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

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

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

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

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

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

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

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

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

Contrast between the life and fortunes of the good and the bad.

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

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

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

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

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

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

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

Final counsels.

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

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

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

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

PSALM XXXVIII. *Domine, ne in furore.*

National Penitence.

Occasion.—*Some have naturally connected this with David's great sin which, when, revealed to him, caused him such distress, and "the enemies of the Lord to blaspheme." But there is no certainty.*

Application.—*To the great national sins of indifference, drunkenness, and immorality, which degrade the Christian life of the Nation and humiliate the Church.*

Use.—*Proper Psalm for Ash Wednesday (Mattins).*

The Church Confesses her sad condition, which deserves God's anger.

PUT me not to rebuke, O Lord, in thine anger :
neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

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

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

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

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

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

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

She bewails her weakness and isolation, but without complaint.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

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

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

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

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

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

God surely will help her and so silence the triumphant joy of her enemies.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

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

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

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

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

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

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to help me: O Lord God of my salvation.

PSALM XXXIX. *Dixi, custodiam.*

How to meet sickness or death.

Occasion.—*David, or some other sufferer, has been brought to the edge of the grave by serious sickness. Though taunted by the wicked, who assume that he has committed grievous sin, he says nothing. At last silence is unbearable, and he craves to know the meaning of it, and of the shortness of life. All that is revealed is that it is God's doing, and that his duty is to be silent and wait on God.*

Application.—*The Church uses this for the Burial of the Dead as containing the best help and comfort to those who are called upon to bear a heavy sorrow.*

Use.—*For the Service of the Burial of the Dead. As an intercession for the sick.*

Trouble to be met by silence unbroken except by prayer.

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

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

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

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

The longing to make the best use of life.

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

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

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

And to be delivered from the Divine judgement on sin.

8 And now, Lord, what is my hope: truly my hope is even in thee.

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

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

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

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

Spare! the only plea.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

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

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

PSALM XL. *Expectans expectavi.***The Mystery and Motive of the Passion.**

Occasion.—*Writer and circumstances unknown. If David's, "then it would seem to belong to the later years of his outlaw life, shortly before he became king."*

Application.—*Part of it is directly applied by the Author of the Epistle to the Hebrews as predictive of the Messiah on His entering into the world, and the whole by the Church to His Passion.*

Use.—*Proper Psalm for Good Friday.*

The Resurrection, the Crown of the Atonement.

I WAITED patiently for the Lord: and he inclined unto me, and heard my calling.

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

The Conversion of the world, its Effect.

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

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

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

Devotion to the Father, its motive.

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

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

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

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

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

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

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

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

The Bearing of Human Sin, its Mystery.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving-kindness and thy truth always preserve me.

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

The Intercession, its prevailing Power.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

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

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

19 Let all those that seek thee be joyful and glad in thee: and let such as love thy salvation say always, The Lord be praised.

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

21 Thou art my helper and redeemer: make no long tarrying, O my God.

Evening Prayer.

PSALM XLI. *Beatus qui intelligit.*

A Blessing on the Compassionate.

Occasion.—*David contrasting the traitorous conduct of Ahithophel with the sympathy of his friends during sickness, invokes a benediction on all the compassionate.*

Application.—*The Church, recalling the cruel conduct of Judas to the Lord in His trouble (St. John xiii. 18), prays for a blessing on all who in any way help the distressed, and for judgement on those who take advantage of sickness to work mischief.*

Use.—*As a Benediction on those working in hospitals or amongst the poor.*

Blessing on the Compassionate.

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

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

3 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

The recital of a sad experience.

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

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

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

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

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

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

Prayer that the malice of the treacherous may be defeated.

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

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

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

PSALM XLII. *Quemadmodum.*

An Exile's Prayer.

Occasion.—*The prayer of a devout exile expressing his longing for the temple services and his depression through the taunts of the ungodly by whom he is surrounded.*

Application.—*The Church here pleads for those who are cut off from spiritual help and means of grace and feel the pressure of difficulties and trials. Lonely colonists and public servants in heathen lands should be especially remembered.*

Use.—*As an intercession for all burdened with the sense of exile, spiritual or otherwise.
For communicants' meetings.*

The longing for God increased by the thought of the grace once enjoyed.

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

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

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

4 Now when I think thereupon, I pour out my

heart by myself: for I went with the multitude, and brought them forth into the house of God;

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

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

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

Determination, in spite of storms of trouble, to think of God's Love in the past, and to trust Him with the future.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan,¹ and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.²

10 The Lord hath granted his loving-kindness in the daytime: and in the night-season did I sing of him, and made my prayer unto the God of my life.

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

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

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

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

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

¹ This is a mistranslation. It should be: "I remember thee from the land of Jordan and the Hermons [*i.e.* the Hermon range] and the hill Mizar," this being the country where he was in exile. A good spiritual meaning, however, may be attached to the words as they stand, the Christian in his distress determining to remember his Lord as manifested in the river Jordan at His Baptism and at Hermon at His transfiguration.

² The exile's troubles seem to be rolling over his head like the torrents and eddies of the Jordan; one thing after another, as though, like the cataracts, they were beckoning one another on.

PSALM XLIII. *Judica me, Deus.*

Continuation of the preceding Psalm.

Prayer for light and truth to guide him to the Covenanted Presence of God.

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

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

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

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

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

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

PSALM XLIV. *Deus, auribus.*

Loyalty untouched by Humiliation.

Occasion.—*The cry of Israel in some time of defeat and disastrous humiliation.*

Application.—*The cry of the Catholic Church, whether in Europe, the East, or the Mission Field, on being apparently overmastered by secularism or worldiness.*

Use.—*As an Intercession for a Church under trial at home or abroad.*

For Missionary workers facing failure.

What God has done for the Church in the past.

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

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

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

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

Such a history fills her with confidence.

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

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rise up against us.

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

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

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

Contrast between the past and present.

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

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

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

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

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

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

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

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

Her loyalty proves unshaken in spite of defeat,

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

19 Our heart is not turned back : neither our steps gone out of thy way.

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

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

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

and constitutes a ground for help.

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

24 Wherefore hidest thou thy face : and forgettest our misery and trouble ?

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

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

PSALM XLV. *Eruclavit cor meum.*

A Great Mystery concerning Christ and the Church.

Occasion.—*A poem to celebrate the marriage of Solomon with the daughter of the King of Egypt, a matter of great political importance to Israel.*

Application.—*The mystical Marriage of Christ with His Church through the Incarnation. Though effected by the Word taking Flesh it is regarded here, as in the New Testament, as prospective.*

Use.—*Proper Psalm for Christmas Day.*

Greatness of the Subject.

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.
2 My tongue is the pen : of a ready writer.

The Moral beauty of the Son of Man.

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

His Victorious Might through the Power of the Word.

4 Gird thee with thy sword upon thy thigh, O thou most Mighty: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

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

His Divinity and Sovereignty.

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

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

His Glory, that of One who has passed through death, is acknowledged by the noblest.

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

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

The Church exhorted to give herself without reserve to Him.

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

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

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

The glory and beauty of the Church.

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

15 She shall be brought unto the King in raiment of needle-work : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

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

Her Lord's great future.

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

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

PSALM XLVI. *Deus noster refugium.***Our only Hope.**

Occasion.—*A Thanksgiving for the miraculous destruction of the host of Sennacherib in the reign of Hezekiah.*

Application.—*A Thanksgiving for the destruction of Death by Resurrection.*

Use.—*For Epiphany (American).*

God, the Church's hope in the uttermost trial.

GOD is our hope and strength : a very present help in trouble.

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

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

The Presence of His Spirit gives her joy in spite of the attacks of the world.

4 The rivers of the flood¹ thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

¹ Referring to the Siloam stream, which was an image of perpetual refreshment to the dry highland city of Jerusalem.

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

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

7 The Lord of hosts is with us: the God of Jacob is our refuge.

What God has already done, a pledge of what He will do.

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

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

Quiet confidence, the Church's best attitude.

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

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Evening Prayer.

PSALM XLVII. *Omnes gentes, plaudite.*

The Ascension and Christ's Universal Sovereignty.

Occasion.—*Thanksgiving for the miraculous destruction of Sennacherib's host.*

Application.—*Thanksgiving for the Victory over Death and the consequent Ascension of the Conqueror.*

Use.—*Proper Psalm for Ascension Day (Evensong).*

Praise God for the Triumph of Christ.

O CLAP your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

His Ascension and Sovereignty.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

Christ being lifted up, draws all men unto Him.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSALM XLVIII. *Magnus Dominus.*

The Holy Ghost, the Comfort and Stay of the Church.

Occasion.—*Thanksgiving for the miraculous destruction of Sennacherib's host.*

Application.—*Thanksgiving for the Victory of Christ over Death and the Gift of the Holy Ghost.*

Use.—*For Whit Sunday (Mattins).*

The Presence of the Ascended Christ gives glory to the Church.

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King ; God is well known in her palaces as a sure refuge.

But causes fear to the ungodly,

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

whose wicked trade will be destroyed by the Power of the Spirit.

6 Thou shalt break the ships of the sea : through the east wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God upholdeth the same for ever.

This patiently waited for,

8 We wait for thy loving-kindness, O God : in the midst of thy temple.

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

and found to be the Church's Joy and Security.

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

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

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

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSALM XLIX. *Audite hæc, omnes.*

A Parable of Wisdom.

Subject.—*Social inequalities explained by the hope of a Future State.*

Application.—*A lesson for the wealthy and poor.*

Use.—*When tempted to discontent.*

The Lesson of Universal Application.

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

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

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

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

Why fear wealth, the power of which is limited by the grave?

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels¹ compasseth me round about ?

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

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

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

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

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

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

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

Death cannot, however, touch the righteous, who alone have power on the Resurrection Morning.

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

14 They lie in the hell like sheep,² death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

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

Wealth then neither to be feared nor coveted.

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

¹ " Wickedness of my heels," *i.e.* " my persecutors, those who follow so closely on me as to tread on my heels."

² " In hell like sheep," *i.e.*, in the grave, like the helpless sheep in the slaughter-house.

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

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

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

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

Morning Prayer.

PSALM L. *Deus deorum.*

A Vision of Judgement.

Occasion.—*A prophetic utterance against the religious formalism into which Josiah's Reformation had degenerated.*

Application.—*The Church's warning against formal worship and godless communions.*

Use.—*For First Sunday in Advent (American).*

Christ comes forth in His moral perfection to judge His people.

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

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

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

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

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heaven shall declare his righteousness : for God is Judge himself.

The Judgement on Formal Worship.

7 Hear, O my people, and I will speak : I myself

will testify against thee, O Israel : for I am God, even thy God.

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

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

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

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

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

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

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

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

Judgement on godless Communions.

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

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

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

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

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

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

The Divine Requirement—A thankful spirit and a good life.

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

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

PSALM LI. *Miserere mei, Deus.***The cry of the Penitent.**

Occasion.—*David's Penitence after receiving Nathan's assurance, "Thou shalt not die."*

Application.—*The Penitent's prayer for cleansing for himself, and discipline for the Church.*

Use.—*Proper for the Communion Service.*

The Prayer for mercy and absolution. .

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

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

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

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

The Divine standard not lowered by human depravity but means provided to attain it.

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

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

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

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

Longing for renewal and spiritual freedom

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

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

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

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

that the penitent may teach others and praise God.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

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

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

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

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

Prayer for the Church that her discipline may be restored.

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

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

PSALM LII. *Quid gloriaris?*

Denunciation of Slander.

Occasion.—*According to the Inscription, a denunciation of Doeg, the Edomite, when he betrayed David.*

Application.—*The Church's judgement of evil speaking in high places.*

Use.—*For the Church under misrepresentation.*

The Church rebukes Calumny for its slanderous libels on God's character and prophesies its destruction.

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

2 Whereas the goodness of God : endureth yet daily ?

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

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

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

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

Its overthrow anticipated in the punishment of the godless.

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

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

Meanwhile the Church reposes in the mercy of God.

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

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

Evening Prayer.

PSALM LIII. *Dixit insipiens.* (Compare Ps. xiv.)

Cry for freedom to battle with moral unbelief.

Occasion.—*An adaptation of Psalm xiv. to meet some time of special distress due to widespread unbelief.*

Application.—*To the Church in our large cities feeling the growth of unbelief and her powerlessness to check it.*

Use.—*For Home Missions.*

The folly of unbelief

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

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

widespread, yet cruel and cowardly in character.

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

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

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

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

Prayer that the Church may have spiritual freedom to cope with it.

7 Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity !

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

PSALM LIV. *Deus, in nomine.*

A Meditation on the Passion.

Occasion.—*According to the Inscription, probably a true tradition, written by David, when the Ziphites betrayed his hiding-place to Saul, and he was consequently in great peril.*

Application.—*By the Church to the Betrayal and Passion of Christ.*

Use.—*Good Friday (Mattins).*

Voice of Christ in His Passion.

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

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

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

Confidence in Victory.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

Devotion to the Father.

6 An offering of a free heart will I give thee, and praise thy name, O Lord : because it is so comfortable.

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

PSALM LV. *Exaudi, Deus.***A Cruel Betrayal.**

Occasion.—*According to the Title it was written by David. If so, it refers to the rebellion of Absalom and the treachery of Ahithophel. Others think that Jeremiah was the author and Pashur the treacherous friend.*

Application.—*The Church, having in mind the treachery of Judas and others, who for gain have betrayed Christ, prays for the confusion of all those who would sell her spiritual privileges.*

Use.—*At times of spiritual defection.*

The danger and temptation to flee.

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

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

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

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

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

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

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

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

Prayer that treachery may be discomfited.

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

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

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

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

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

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

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

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

God will certainly hear.

17 As for me, I will call upon God : and the Lord shall save me.

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

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

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

And all traitors will be destroyed.

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

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

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

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

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

Morning Prayer.

PSALM LVI. *Miserere mei, Deus.*

Social Distress.

Occasion.—*According to the Inscription it was written by David when suffering from Saul's hostility. Other words in the Title show that it was afterwards adapted and used as a prayer of the Nation in exile.*

Application.—*The voice of the Church in our great cities praying against the social evils which threaten her existence.*

Use.—*For Home Missions.*

The Church's Prayer against social evils.

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

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

Her trust that God will help her.

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

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

The malice of her enemies in misinterpreting her words.

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

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

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings ; put my tears into thy bottle : are not these things noted in thy book ?

Prayer will effect wonders.

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

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

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

Her determination to grapple with the evil in the power of her risen Life.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

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

PSALM LVII. *Miserere mei, Deus.*

The Power of His Resurrection.

Occasion.—*According to the Inscription, when David fled before Saul into the cave.*

Application.—*The Church feels herself entangled in the fearful social evils that are now eating away her life, and appeals to the Risen Lord to manifest His Resurrection Power.*

Use.—*Proper Psalm for Easter Day (Mattins).*

Christ suffering afresh in the sorrows of His people.

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

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

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

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire :¹ whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

Rising again in the Regeneration of the Church He is greeted with universal praise.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

9 Awake up, my glory ; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

PSALM LVIII. *Si vere utique.*

Social injustice rebuked.

Occasion.—*A fierce denunciation of injustice in high places, possibly by some of David's friends, when Absalom pretended zeal for justice whilst meditating abominable treachery.*

Application.—*No greater harm is done to the Church than by those in high places who profess zeal for righteousness but whose influence is really against it.*

¹ "Children of men, that are set on fire," i.e., who are as dangerous as lighted torches in a gunpowder vault.

Use.—*For the Church when betrayed by influential leaders.*

The Hypocrisy of false moral leaders revealed.

ARE your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

The mischief deep-seated.

3 The ungodly are froward, even from their mother's womb: as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent: even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

Prayer that their power and influence may be broken.

6 Break their teeth, O God, in their mouths; smite the jawbones of the lions, O Lord: let them fall away like water that runneth apace; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.¹

The joy of the righteous when justice is vindicated.

9 The righteous shall rejoice when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

¹ Correct translation: Before your pots can feel the thorns, He shall take them away with a whirlwind. *i.e.*, in a moment God will scatter the wicked. The remainder of the verse is very obscure. General meaning given in Prayer Book fairly clear. David longs for a speedy punishment. Even before a pot on the fire has time to feel the warmth of the crackling thorns beneath, even so quickly may God's wrath punish the wicked, and with some such wearing, fretting pain as some painful sore gives.

Evening Prayer.

PSALM LIX. *Eripe me de inimicis.*

Slander met by Prayer and Praise.

Occasion.—*Possibly written by David with reference to his escape from Saul's messengers when Michal let him down through a window. Afterwards adapted by a later writer to suit some national trouble.*

Application.—*A prayer for deliverance from the contemptuous slanders aimed at the very life of the Church.*

Use.—*For the Church when misrepresented.*

The Church's Prayer against those who are destroying her life.

DELIVER me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

Their contemptuous actions and words meet with Divine judgement.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear ?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

A Prayer for such chastisement as may lead to their conversion.

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

Contrast between the restlessness of the wicked, and the quiet confidence of the Church.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful God.

PSALM LX. *Deus, repulisti nos.*

Courage through the Cross and the Divine Promise.

Occasion.—*Probably written when, owing to Israel's defeat by Edom in the South, David feared that the national existence was threatened.*

Application.—*The Church, realizing her weak and divided state and the menace of a great danger, prays that Christ will fulfil His promise and lead her forth into battle.*

Use.—*In time of ecclesiastical or national distress.*

The Church, divided and stupefied, finds hope in the Cross,

O GOD, thou hast cast us out, and scattered us abroad: thou hast also been displeased; O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token, for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

and in an old Promise of Triumph.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my law-giver ;

8 Moab is my wash-pot ; over Edom will I cast out my shoe : Philistia, be thou glad of me.¹

Confident she calls for a leader to attack Satan's stronghold.

9 Who will lead me into the strong city : who will bring me into Edom ?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSALM LXI. *Exaudi, Deus.*

Safety only in God.

Occasion.—*After the battle of Ephraim, when Absalom was killed. David, in sorrow at his death, prays that the mercy of victory may lead to a permanent peace.*

Application.—*The Church, encouraged by some success, prays to be built up on Christ and that the gates of Hell may never prevail against Him.*

Use.—*For Missionary gatherings after the news of some success.*

¹ God had said that the whole of Canaan should be given into the hands of His people. Sichem on the West and Succoth on the East of Jordan, stood for Israel. Of the outlying portions Moab is compared to a basin in which the conqueror washes his hands, and Philistia the ground on which he throws his shoes, *i.e.*, they are Israel's ignominious vassals. The promise to the Church is vastly more extensive, and we think of India, China and Japan as subjected to the Cross.

The Prayer to be heard.

HEAR my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

To be set up on Christ.

3 O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

The assurance of God's favour leads to praise.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

Morning Prayer.

PSALM LXII. *Nonne Deo?*

Spiritual Jealousy and Quiet Faith.

Occasion.—*Possibly written by David when his exaltation in the court of Saul stirred up adversaries.*

Application.—*To the Church at home as abroad when attacked by those who envy the position God has given her. She meets it by quiet prayer and work.*

Use.—*For Church Defence Meetings.*

Quiet confidence in God.

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

Assurance of success.

3 How long will ye imagine mischief against every

man : ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7 In God is my health, and my glory : the rock of my might, and in God is my trust.

Attacks to be met by faith and not by reliance on human power.

8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God ;

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

PSALM LXIII. *Deus, Deus meus.*

Thirst for God.

Occasion.—*David cut off from the Tabernacle by the rebellion of Absalom longs for the manifested Presence of God.*

Application.—*To those who by force of circumstances are deprived of the means of grace, or are suffering from spiritual depression.*

Use.—*An Intercession for the dispersed amongst the heathen.*

The longing of the Church for the full realisation of God's Presence and Love.

O GOD, thou art my God : early will I seek thee.
2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

Which Love is better even than life.

4 For thy loving-kindness is better than the life itself: my lips shall praise thee.

5 As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee: thy right hand hath upholden me.

All those that would rob her of this blessing will perish.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the King shall rejoice in God: all they also that swear by him shall be commended: for the mouth of them that speak lies shall be stopped.

PSALM LXIV. *Exaudi, Deus.*

Certainty of the Divine Judgement on sin.

Occasion.—*Probably written by David during the rebellion of Absalom. Shimei's behaviour gives an illustration of the malicious words said against the King.*

Application.—*The Church's prayer against the malicious attacks made upon her when in weakness or trouble.*

The Church prays for help against the attacks of the world.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers;

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words ;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

Certainty of the Divine Judgement.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

EveNING Prayer.

PSALM LXV. *Te decet hymnus.*

Harvest Blessings.

Occasion.—*To celebrate the blessings of harvest when, the Assyrian host being destroyed, the Israelites were able once more to gather in their crops.*

Application.—*Thanksgiving for God's continued Providence in spite of national sin.*

Use.—*For Harvest Thanksgiving Services.*

The blessings of harvest are answers to Prayers, and proofs of God's mercy.

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man, whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

Nature and History alike show God's Power and Wisdom.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

Rain, sunshine, corn and fruit, all are of God.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM LXVI. *Jubilate Deo.*

National Blessing.

Occasion.—*Probably Hezekiah's own hymn of thanksgiving for the deliverance of his nation from Sennacherib.*

Application.—*The Church's Thanksgiving for the many mercies of a long and eventful past.*

Use.—*For commemoration of national blessings.*

All the world is invited to praise God for His blessings,

O BE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

For the Resurrection and the guidance of the Holy Ghost,

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

For deliverance in Trial.

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our soul in life: and suffereth not our feet to slip.

9 For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

This the Church acknowledges in her Eucharists,

12 I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

and in her sermons.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer : nor turned his mercy from me.

PSALM LXVII. *Deus misereatur.*

National Blessings and Missionary Progress.

Occasion.—*Possibly a Post-Captivity expansion of the old priestly blessing.*

Application.—*The Church, realising that God's blessing on the Nation depends on her missionary zeal, prays for illumination.*

Use.—*For Missionary Meetings.*

For light, that the heathen may be converted.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

National prosperity depends on Missionary progress.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase :

and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

Morning Prayer.

PSALM LXVIII. *Exurgat Deus.*

The Triumphant Acts of the Conquering Christ.

Occasion.—*After some great victory, when the Ark was brought back from the field of battle to Sion.*

Application.—*After the victory of the Cross, when Christ re-entered Heaven and sent down the Holy Ghost.*

Use.—*Proper for Whit Sunday (Mattins).*

That Christ may arise to claim fresh victories.

LET God arise, and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God : let them also be merry and joyful.

Praise Him for His merciful and loving Character.

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse ; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

His first Advent marked by wondrous signs and refreshing gifts,

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

By Apostolic preaching and saintly lives,

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove :¹ that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.²

Due to the power of the Ascended Lord,

15 As the hill of Basan, so is God's hill, even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills ? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

¹ "As the wings of a dove." The allusion is to the play of colour on the wings of a dove. The new condition of the people contrasted with the bondage in which they once had been, was like that of a dove's wing when compared with that of a dull black pot.

² Salmon was a gloomy mount near Shechem—snow on it would be very striking. The reference is to the condition of the enemy, "their bleaching bones" give a ghastly whiteness to the battlefield. Spiritual reference to the death-like condition of the world after the first victories of the Christian host.

Who still pours His gifts upon us,

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.¹

and pursues His way attended by spiritual heroes bright with praise.

24 It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.²

Prayer that a great Missionary revival may result in the conversion of the world.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spear-men, and multi-

¹ The only vengeance the Church desires is the conversion of Christ's enemies.

² St. Paul was a Benjamite, and St. Andrew, St. James, St. Peter and St. John, are said to have belonged to the tribes of Zabulon, and Nephthali. They are only typical of the great characters to be found in the army of Christ.

tude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war ;

31 Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.¹

Praise to Him, from Whom alone the power comes.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord ;

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship, and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

Evening Prayer.

PSALM LXIX. *Salvum me fac.*

The Sorrows of Christ and their power.

Occasion.—*Probably written by Jeremiah, the Jewish patriot. In it he describes his love and zeal for his people which one day would bear fruit.*

Application.—*The use on Good Friday suggests that we are to look on it as a picture of Christ's sufferings and the blessings given to the Church through them.*

Use.—*Proper Psalm for Good Friday (Evensong).*

The Appeal.

SAVE me, O God : for the waters are come in, even unto my soul.

¹ When there is a great revival of Missionary zeal, missionary Bishops and Priests scattered far and wide amongst the most degraded heathen and converts from the lowest of the people offering their devotions to God, then the great ones of the earth will acknowledge Him to be their God.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying ; my throat is dry : my sight faileth me for waiting so long upon my God.

The number of His foes and their might.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

His sufferings due to His zeal for God.

7 And why ? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

He prays to be delivered from death.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

Fresh appeal on the ground of His loneliness and shameful treatment.

17 Hear me, O Lord, for thy loving-kindness is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal: and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 "Let them fall from one wickedness to another:" and not come into thy righteousness.

29 "Let them be wiped out of the book of the living:" and not be written among the righteous.

Yet His sorrows will build up a Great Church.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

PSALM LXX. *Deus in adjutorium.*

A Cry out of Suffering.

(*Not a new Psalm, but the concluding verses of Psalm xl.*)

Use.—*With the Greeks it suitably forms part of the Office for the Dying.*

For the confusion of spiritual enemies and the joy of the faithful.

HASTE thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper, and my redeemer : O Lord, make no long tarrying.

Morning Prayer.

PSALM LXXI. *In te, Domine, speravi.*

Trust in Sickness and Old Age.

Occasion.—*May have been written by Jeremiah after the fall of Jerusalem, and in any case well expresses what we may conceive to have been his feelings when as an old man he faced the national ruin he had predicted.*

Application.—*The Church uses it in the Visitation of the Sick as an Intercession, and it would be well if every fourteenth day of the month, the sick and aged of the parish or neighbouring hospital could be remembered in these words.*

Use.—*For the Visitation of the Sick.*

The Church asks for her sick and aged :

IN thee, O Lord, have I put my trust, let me never be put to confusion : But rid me, and deliver me, in thy righteousness ; incline thine ear unto me, and save me.

For protection from spiritual assaults ;

2 Be thou my strong hold, whereunto I may always resort : thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall be always of thee.

And for the spirit of praise and sense of God's presence.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him ; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

She promises in their behalf, patience and a brave witness for God.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

She admires God's discipline for its many fruits.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee ?

18 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

And will praise Him for the recovery of her children.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

PSALM LXXII. *Deus, judicium.*

The Blessings of the Reign of Christ.

Occasion.—*Possibly composed by Solomon as a prayer to be used by his people in his behalf, or by some Prophet for the success of Josiah's reign.*

Application.—*The anticipations are far too large and magnificent to be fulfilled in the life of any earthly Prince, and naturally look on to the sovereignty of the King of kings. We ask that Christ, the Ascended King, may enter more and more fully into His heritage.*

Use.—*In early Christian days, very suitably as a Proper Psalm for the Epiphany, a use adopted by the American Church. Useful as an Intercession for Foreign Missions.*

Prayer that the King's power may have free course.

GIVE the King thy judgements, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

The expected blessings of Peace, Justice, and Refreshment build up the Church at Home.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

**The extension of His social blessings abroad develop
Missionary enterprise.**

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

His rule awakens Devotion and Love.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever ; his Name shall remain under the sun among the posterities : which shall be blessed through him ; and all the heathen shall praise him.

Praise to the Father from Whom all is done.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things ;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

PSALM LXXIII. *Quam bonus Israel!*

The Mystery of Prosperous Wickedness and its Solution.

Authorship.—“*The first of a group of Asaph Psalms (lxxiii.—lxxxiii.) distinguished by their prophetic character. Almost entirely national.*”

Application.—*The Church by the conflict of one of her sons reminds those tempted to overrate the power of wealth and to deny that of holiness that ultimately victory belongs to the latter.*

Use.—*For those battling with social difficulties.*

The assurance of Faith after Doubt.

TRULY God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipt.

The prosperity of the wicked a real difficulty.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

It influences Public Opinion.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High?

Self-discipline seems to be useless.

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

The difficulty solved in the Sanctuary.

15 Then thought I to understand this : but it was too hard for me,

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh, how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

In spite of foolish doubts, God's care never failed.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

Henceforth, Joy and trust in Him.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish :

thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSALM LXXIV. *Ut quid, Deus?*

Prayer for a Desolate Church.

Occasion.—*Written during the invasion of Nebuchadnezzar, or the persecution of Antiochus Epiphanes.*

Application.—*To the Church in Armenia. A prayer for the Archbishop of Canterbury's work in Assyria.*

From the sixth to the fourteenth century this Church was not only a great Missionary Church, but learned. In the fourteenth century the Mahomedan persecutions almost wiped it out. In 1868 an appeal was made to the Archbishop of Canterbury, and in 1885 the Mission to instruct and guide the clergy was placed on a permanent basis. The work deserves our prayers, and no words are more suitable than these.

Use.—*For the Assyrian Mission.*

The appeal for a dying Church.

O GOD, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet. that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

The pride of the enemy and the desolation of the Church.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

Why does not God, Whose Power in History and Nature is so manifest, stretch forth His Hand to deliver?

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever ?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

13 For God is my King of old : the help that is done upon earth he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.¹

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

Oh, that He would look on the Covenant and save !

19 Remember this, O Lord, how the enemy hath

¹ "Meat for the people," *i.e.*, for the wild beasts of the desert. Leviathan stands for Egypt, whose rulers and soldiers were drowned in the Red Sea and their bodies devoured by the animals that haunt its shores.

rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

Morning Prayer.

PSALM LXXV. *Confitebimur tibi.*

The Church's responsibility and her determination to fulfil it.

Occasion.—*A song celebrating Hezekiah's resolve to reform both nation and Church.*

Application.—*The Church, realizing that the national well-being depends on a high ideal being upheld, resolves to preach it.*

Use.—*For occasions of National Thanksgiving.*

The Church's gratitude for some fresh revelation of God's nearness.

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so nigh : and that do thy wondrous works declare.

Her resolve to rebuke ungodly pride.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof : I bear up the pillars of it :

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

6 Set not up your horn on high : and speak not with a stiff neck.

For all power is in God's hands, Who alone is Judge.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

Her confidence and strength is in Him.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

PSALM LXXVI. *Notus in Judea.*

The Church, the Home of the knowledge of God.

Occasion.—*Hymn of thanksgiving for Israel's deliverance from the Assyrian host of Sennacherib.*

Application.—*Thanksgiving for the deliverance of the world by the Cross of Christ.*

Use.—*For all such days as May 3rd and September 14th, when the Redemption of the world by the Cross is brought clearly before us.*

Only in the Church is God truly known.

IN Jewry is God known : his Name is great in Israel.

It was at Jerusalem Christ conquered the Powers of the world.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

The glory of Mount Calvary.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

The outward Signs and spiritual Results of the Victory,

7 Thou, even thou art to be feared : and who may stand in thy sight when thou art angry ?

8 Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgement : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

which demands our grateful acknowledgment.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

PSALM LXXVII. *Vocē meā ad Dominum.*

History, the best tonic for a fainting heart.

Occasion.—*The cry of a captive exile who finds courage and hope in the Divine deeds of the past.*

Application.—*The Church recalls the happy end of a bitter experience in order to comfort those who are called on to go through a dark and gloomy time.*

Use.—*In times of spiritual depression.*

Experience of a depressed soul.

I WILL cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

The complaint.

7 Will the Lord absent himself for ever : and will he be no more intreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure ?

How it was silenced !

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

The memorable Acts of Christ, Who leads His people through the Waters of Death.

13 Thy way, O God, is holy : who is so great a God as our God ?

14 Thou art the God that doeth wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightning shone upon the ground ; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

Evening Prayer.

PSALM LXXVIII. *Attendite, popule.*

A warning from History.

Subject.—*A sketch of the first great cycle of Israel's national history from the Exodus down to David's reign, showing God's unfailing goodness and man's rebellion.*

Application.—*No one can read this great historical poem without seeing how its principles have been repeated in the history of the Church and Nation.*

Use.—*It should be recited as it was intended as a Meditation, showing the eternal purposes of God.*

Object of History—God's Honour.

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

The gift of the Covenant and its purpose.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn ;

7 To the intent that when they came up : they might shew their children the same ;

8 That they might put their trust in God : and not

to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God ;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

How it failed in spite of all God did in Egypt.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgot what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, and in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

The Sins, Discontent and Blasphemy.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

The Divine Judgement—Satisfaction, but without peace to the Soul.

22 When the Lord heard this, he was wroth : so

the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels' food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel,

Its failure to produce any permanent impression.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds, and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

Forgetfulness of past mercies in Egypt,

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and moved the Holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones : and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

And of Divine Guidance to the Promised Land,

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

Followed by widespread Apostasy.

57 So they tempted and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

God's heavy punishment.

60 When God heard this, he was wroth : and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo ; even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

The Election diverted, Judah chosen.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young

ones he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

Morning Prayer.

PSALM LXXIX. *Deus, venerunt.*

“My prayer to God for Israel is that they might be saved.”

Occasion.—*Written soon after the destruction of Jerusalem by the Chaldeans, when the Temple was burnt, thousands slain, and large numbers taken prisoners.*

Application.—*The Christian Church here identifies herself with the sorrows of that ancient Jewish Church from which she sprang and prays that the restoration of the Holy City may be a pledge of the conversion of its people. The only vengeance she implores is the turning of the hearts of her foes.*

Use.—*For promotion of Christianity amongst the Jews.*

The desolate condition of Jerusalem and the Jews.

O GOD, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

Prayer for deliverance and judgement.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins, for thy Name's sake.

For God's Honour is concerned in her pitiable state.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants' blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

The conversion of the enemy will lead to ceaseless praise.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will always be shewing forth thy praise from generation to generation.

PSALM LXXX. *Qui regis Israel.*

The Divided and Desolate State of the Church Universal.

Occasion.—*A prayer for "the restoration of the Northern tribes and the reunion of all Israel," probably composed during the Babylonian Exile by some Northern Patriot. "Man's self-will cannot permanently make void the Divine idea of all Israel."*

Application.—*To the needs of the Church Universal. However much we may be interested in our own Church we can never forget that the Roman and Greek Churches are parts of the One Church for which Christ died and lives to intercede. That the whole Church may be turned to the Lord and so recover her Unity must be our most earnest prayer*

Use.—*For the promotion of the Unity of Christendom.*

May God arise and give repentance to the whole Church.

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength,¹ and come, and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

Her present divided and enfeebled condition excites the derision of the world.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth ?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

The Unity and consequent prosperity of the Church lost through lack of discipline.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

¹ "Before Ephraim, Benjamin, and Manasses : stir up thy strength." Ephraim, Benjamin and Manasses were the three tribes who marched behind the Tabernacle. God is therefore invoked to go forth at their head as He used to do when His shrine was the Ark, which would be carried immediately in front of them.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes ?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine ;

The dry and withered condition of the Branch that once was so strong.

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

A prayer for a manifestation of power in Christ the Head.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

PSALM LXXXI. *Exultate Deo.*

Religious observance of Festivals.

Subject.—*An Exhortation to observe some festival, either that of the Passover or Tabernacles, with rejoicing. From time immemorial it has been used by the Jews on New Year's Day.*

Application.—*No words are better suited for stirring churchmen to a religious observance of the Great Festivals, especially Easter and Pentecost, and of the weekly Festival of the Resurrection commemorated on Sundays.*

Use.—*For the better observance of Sundays and Festivals.*

Festivals to be kept with great joy.

SING we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.¹

The blessings of freedom they commemorate.

6 I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

Possible results to the nation of obedience and disobedience.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me.

13 So I gave them up unto their own hearts' lusts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

¹ Though we have no express statement about the setting apart of Sunday, yet we may say that Christ, whether directly or indirectly, "ordained" it as a testimony to the Resurrection, when He left the earth, the world of bondage and warring tongues.

Evening Prayer.

PSALM LXXXII. *Deus stetit.*

The Divine Judgement on Injustice.

Occasion.—*A Prophetic utterance of the time of the Exile declaring that the judges' high position as gods, will not save them from the punishment that follows injustice.*

Application.—*The Church warns unjust magistrates and judges of the fate that must overtake them, and prays that Divine Justice may reign everywhere.*

God's Presence in the Law Courts.

GOD standeth in the congregation of princes : he is a Judge among gods.

His warning against those who tamper with injustice.

2 How long will ye give wrong judgement : and accept the persons of the ungodly ?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

The warning disregarded and the foundations of the State shaken.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods¹ : and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes.

Appeal for justice everywhere.

8 Arise, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

¹ "I have said, Ye are gods." In Israel, the judges, because of their high position, were called "gods." Our Lord Himself alludes to this in His teaching (John x. 34).

PSALM LXXXIII. *Deus, quis similis?***Religion and the Hostile Powers of the World.**

Occasion.—*Israel's prayer against a confederacy of nations, leagued together to destroy her.*

Application.—*The Church's prayer against the powers of the world—Secularism (Edom)—Self-will (Ishmael)—Sensuality (Moab)—Cruelty (Ammon)—Treachery (Amalek)—Avarice (Tyre)—Unbelief (Assur)—Fickleness (Lot).*

Use.—*At times there is a general attack on the Christian Faith, a desire to get rid of it and the Church which defends it. At such times this Psalm is very suitable.*

The powers of evil combine together to destroy religion.

HOLD not thy tongue, O God, keep not still silence: refrain not thyself, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 The tabernacles of the Edomites, and the Ismaelites: the Moabites, and Hagarens;

7 Gebal, and Ammon, and Amalek: the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them: and have holpen the children of Lot.

Prayer for their overthrow, and the conversion of their human instruments.

9 But do thou to them as unto the Madianites: unto Sisera and unto Jabin at the brook of Kison;

10 Who perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb¹: yea, make all their princes like as Zeba and Salmana;

12 Who say, Let us take to ourselves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame, and perish.

18 And they shall know that thou, whose Name is Jehovah: art only the most Highest over all the earth.

PSALM LXXXIV. *Quam dilecta!*

The Blessings of Holy Communion.

Occasion.—*David banished from the House of God during Absalom's rebellion, longs for the Manifestation of His Presence in the Sanctuary.*

Application.—*The Church sings of the blessings of that secret communion with God through the Bread of Life, which the Temple symbolized.*

Use.—*For Festival of Purification (American use). For Communicants' meetings.*

The Blessings of Fellowship with God,

O HOW amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into

¹ "Make them and their princes like Oreb and Zeb," etc. Oreb and Zeb were Midianitish chieftains who were slain by Gideon's followers at the river Jordan. Zeba and Salmana were kings of Midian and slain by Gideon himself at Penuel, east of the Jordan.

the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

And of the faithful use of Discipline.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well¹ : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

Prayer that through trust in God and the Intercession of Christ no communion blessing may be lost.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

¹ "Who going through the vale of misery make it a well." "Baca"—translated here "misery"—is the proper name of a dry and waterless valley and symbolical of dull arid dusty periods of life which by faith are made to abound in refreshing springs.

PSALM LXXXV. *Benedixisti, Domine.*

The Incarnation, a Subject for Prayer and Study.

Occasion.—*A Babylonian exile, rejoicing that the Captivity is over, prays that conversion of heart may accompany the blessings of freedom.*

Application.—*The Church, rejoicing in the freedom brought to the world by the Incarnation, prays for the gift of repentance to appreciate its blessings.*

Use.—*Proper Psalm for Christmas Day (Mattins).*

The Blessings of Christmas move to Conversion.

LORD, thou art become gracious unto thy land :
thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people :
and covered all their sins.

3 Thou hast taken away all thy displeasure : and
turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine
anger cease from us.

Being reconciled, we shall be saved by His Life.

5 Wilt thou be displeased at us for ever : and wilt
thou stretch out thy wrath from one generation to
another ?

6 Wilt thou not turn again, and quicken us : that
thy people may rejoice in thee ?

7 Shew us thy mercy, O Lord : and grant us thy
salvation.

A resolve to study the wondrous effects of the Incarnation.

8 I will hearken what the Lord God will say
concerning me : for he shall speak peace unto his
people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him :
that glory may dwell in our land.

10 Mercy and truth are met together : righteous-
ness and peace have kissed each other.

11 Truth shall flourish out of the earth : and
righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

Morning Prayer.

PSALM LXXXVI. *Inclina, Domine.*

A Missionary Prayer.

Occasion.—*Written by some persecuted saint exiled in a foreign land.*

Application.—*St. Augustine refers it to "the Son of David—Jesus Christ praying to His Father for help in His sufferings and for the glorification of His Name amongst the Gentiles." Its missionary character is quite clear.*

Use.—*In early days, both in England and Europe, it was appointed for the Festival of the Epiphany.*

The Cry of the Church in the Mission Field.

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

Her confidence that her King has no rival, and that His success is certain.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made shall come

and worship thee, O Lord: and shall glorify thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

Prayer to be taught, strengthened and manifestly blessed.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

PSALM LXXXVII. *Fundamenta ejus.*

The Church the World's Centre of Unity.

Occasion.—*Zion glorified by the Regeneration of the Gentiles.*

Application.—*The Church glorified by the Conversion of the Heathen.*

Use.—*For Missionary Meetings.*

Christ's love and desires for the Church.

HER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

Which becomes the Centre of Resistless Attraction.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians ; ¹ lo, there was he born.

Through her the Nations are Regenerated,

5 And of Sion it shall be reported that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people ² : that he was born there.

and perpetually refreshed.

7 The singers also and trumpeters shall he rehearse : ³ All my fresh springs shall be in thee.

PSALM LXXXVIII. *Domine Deus.*

A Meditation on the Sufferings of Christ.

Subject.—*Israel in exile lamenting its exclusion from the light of God's Presence.*

Application.—*The cry out of the darkness that overwhelmed Christ upon the Cross.*

Use.—*Proper Psalm for Good Friday (Evensong).*

The loyal faith of the Forsaken One.

O LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

¹ It was considered remarkable that Israel's worst foes should be amongst those who heard St. Peter on the day of Pentecost. But that is not so wonderful as the sight of Hindoos, Buddhists, and degraded Brahmans, delighting to receive their new birth at the hands of the Church.

² "The Lord shall rehearse it when He writeth up the people," etc. The imagery is taken from a census which the poet conceives God to be holding. In counting up the members of the host that belongs to Him, He notes as a special mark of distinction the fact of their birth in Zion.

³ The singers and trumpeters shall he rehearse as saying, All my fresh, etc. ; *i.e.*, the bands of music that accompany the heathen as they press forward to Baptism, have but one subject, and that the refreshment that the Church supplies.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

The abandonment of the Cross.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

Its mysterious darkness and inconceivable horrors.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee ?

11 Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction ?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten ?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Evening Prayer.

PSALM LXXXIX. *Misericordias Domini.*

Faith in the Incarnation in spite of failure.

Occasion.—*Probably written during the Exile to express Israel's disappointment at the ruin of the Davidic Kingdom which seemed to belie God's promise.*

Application.—*The Church contrasting the greatness of God's promises in Christ and her present condition divided and often defeated, throws herself with confident praise on His covenanted mercies.*

Use.—*A proper Psalm for Christmas Day (Evensong). For Festival of the Annunciation (American use).*

The Church in distress encourages herself by the thought of God's faithfulness.

MY song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

He Who has promised is able.

3 I have made a covenant with my chosen : I have sworn unto David my servant ;

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

This His deeds in History and Nature alike declare.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared unto the Lord ?

7 And what is he among the gods : that shall be like unto the Lord ?

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

Manifested as Conqueror, Creator, Ruler.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in thy Name.¹

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

Blessed, then, are those who trust in Him.

16 Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence : the Holy One of Israel is our King.

The magnificent character of the promises given in Jesus Christ.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

¹ "Tabor and Hermon shall rejoice in thy Name." Tabor was the most beautiful, and Hermon the highest mountain in the land. The two names stand, then, for lovely and awe-inspiring scenery, which proclaim to the hearts of men that beauty and grandeur are alike of God.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

Their fulfilment independent of sin.

31 But if his children forsake my law : and walk not in my judgements ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

**And yet after centuries of work His Name is blasphemed
and His Power overthrown.**

37 But thou hast abhorred and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou has taken away the edge of his sword : and givest him not victory in the battle.

43 Thou has put out his glory : and cast his throne down to the ground.

44 The days of his youth thou hast shortened : and covered him with dishonour.

Oh! that God would remember the promises and pity His
people.

45 Lord, how long wilt thou hide thyself, for ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : wherefore hast thou made all men for nought ?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell ?

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth ?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people ;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : Praised be the Lord for evermore : Amen, and Amen.

Morning Prayer.

PSALM XC. *Domine, refugium.*

The Eternity of God and the Transitoriness of Man.

Occasion.—*Probably written by Moses as some explanation of the extraordinary mortality of Israel during its march from Sinai to Palestine.*

Application.—*The Church mindful of the brevity of life prays for wisdom to use it aright.*

Use.—*Proper for the Burial Service. For New Year's Day (American use).*

God Eternal yet man's Refuge, Omnipotent yet life's Disposer.

LORD, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or

ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

Death due to God's wrath against sin.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten : and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

Yet no one so regards it.

11 But who regardeth the power of thy wrath ¹ : for even thereafter as a man feareth, so is thy displeasure.

Prayer that we may make the wisest use of such time as remains.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

¹ Though Death is due to God's wrath against sin, how few there are that look upon it in that way, for a man's sense of God's wrath is in proportion to his fear. And since fear is the beginning of wisdom, therefore the Psalmist teaches us to pray to be wise.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSALM XCI. *Qui habitat.*

God's Greatness, Man's Perpetual Security.

Occasion.—*Some prophet assures exiled Israel of safety, even in the very midst of the terrible judgements that are to fall on Babylon.*

Application.—*The Church assures her children that neither pestilence, accident, or any evil can really hurt those who trust in God.*

Use.—*It is a beautiful Psalm to close the day with, and so for centuries has been used daily at Compline. Suitable also in times of epidemic.*

The assurance of the Church.

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

The answer of Faith.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

The Church repeats and expands its assurance of Divine Protection.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

The believer's response.

9 For thou, Lord, art my hope :

A still further assurance of God's protecting care.

Thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

The Voice of Christ supports that of the Church.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSALM XCII. *Bonum est confiteri.*

The Providence of God a subject for Praise.

Occasion.—*A Psalm of the Restoration celebrating the wisdom and goodness of God in judging the wicked and blessing the righteous.*

Application.—*The Church meets the social difficulty of the prosperity of the wicked in a spirit of praise and confidence.*

Use.—*For Home Missions.*

A good thing to praise the Lord.

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest ;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

For His ways though mysterious are always righteous.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

The punishment of the wicked is inevitable.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

The blessing of the righteous is certain.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

THE ROYAL PSALMS.

(XCIII.—C.)

Evening Prayer.

PSALM XCIII. *Dominus regnavit.*

The Lord reigneth.

Occasion.—*The return from Babylon was a striking proof of the intervention of God. Many of the Psalms written to celebrate it, especially the Royal Psalms (xciii., xciv.—c.), naturally emphasise the Sovereignty of God.*

Application.—*The return of Christ to Heaven was still more astonishing. The Divine Sovereignty was then felt to be in the hands of the Ascended Son of Man, Whose glory these Psalms describe.*

Use.—*For Missionary Meetings. For Trinity Sunday (American use).*

The Ascended Christ glorious in His Humanity now reigns over the earth.

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

Again and again attempts are made to throw off His Sovereignty, but in vain.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

His Laws and Holiness unassailable.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

PSALM XCIV. *Deus ultionum.***The Reigning Christ and Social Oppression.**

Occasion.—*Probably an exilic Psalm describing some of the miseries which the Jews suffered at the hands of their Babylonish captors. The appeal to the Righteous Judge was natural.*

Application.—*Though Christ reigns yet there is widespread oppression even in Christian countries. Pride, avarice, and sensuality lead to the ruin of the fatherless and widows, and the oppression of the poor. For these the Church intercedes.*

Use.—*For Home Missions.*

Appeal to the Christ.

O LORD God, to whom vengeance belongeth :
thou God, to whom vengeance belongeth, shew
thyself.

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

The triumph of the wicked and their impiety.

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

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

5 They smite down thy people, O Lord : and
trouble thine heritage.

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

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

**The Creator and Teacher of man must mark and will
punish.**

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

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

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

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

The chastisement of the oppressed is only for a time.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law ;

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

14 For the Lord will not fail his people : neither will he forsake his inheritance ;

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

The Church therefore appeals for helpers since God is on her side,

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

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

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

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

And will certainly punish.

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

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

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

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

Morning Prayer.

PSALM XCV. *Venite, exultemus.*

The Motives and Responsibilities of Worship.

Occasion.—*Probably composed for the Dedication of the second Temple which awakened the memories and warnings bound up with the erection of the Tabernacle.*

Application.—*The Church has always used it as a prelude or invitation to worship, as it strikes the right keynote—humility and seriousness.*

Use.—*An invitatory to worship.*

The invitation to worship heartily and gratefully.

O COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.
 2 Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

Nature proclaims God's greatness,

3 For the Lord is a great God: and a great King above all gods.

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

5 The sea is his, and he made it: and his hands prepared the dry land.

and man His love.

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

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

The warning against light behaviour.

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

9 When your fathers tempted me: proved me, and saw my works.

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

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

PSALM XCVI. *Cantate Domino.*

Christ's Kingship, a call to Missionary Effort.

Occasion.—*According to the Septuagint Title, this Psalm was written when the Temple was being built, after the Captivity.*

Application.—*To the building of Christ's Church after the Resurrection. Stones from the utmost parts of the earth are to be brought and built into the Temple of God.*

Use.—*For Missionary Meetings.*

The Church invites to praise and missionary effort.

O SING unto the Lord a new song: sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

For her Lord alone is adorable.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

She calls upon her sons scattered far and wide to give Him
honour

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

and to proclaim His character as King and Judge.

10 Tell it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved ; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSALM XCVII. *Dominus regnavit.*

The Advent of the King and its consequences.

Subject.—*A prophetic declaration of the blessings that would follow the Restoration of Israel after the Captivity, when great results were expected from this fresh manifestation of the Divine Sovereignty.*

Application.—*The Ascension of Christ leads to bright anticipations of what will happen when He comes again. These old words well express them.*

Use.—*For first Sunday in Advent (American).*

Proclamation of the King.

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

Character of His Advent.

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

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

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

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

Downfall of Heathenism and Joy of the Church.

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

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

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

Moral Lessons.

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

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

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

Evening Prayer.

PSALM XCVIII. *Cantate Domino.*

The King's Victory and its consequences.

Occasion.—*Another Restoration Psalm celebrating the glorious redemption of Israel from the bondage of the Exile.*

Application.—*The Church celebrates the Redemption of the world by the Cross.*

Use.—*As an alternative to the "Magnificat."*

The new song of Redemption.

O SING unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

For Christ's victory upon the Cross.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

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

In this the whole world is concerned and should therefore rejoice.

5 Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

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

7 With trumpets also, and shawms: O shew yourselves joyful before the Lord the King.

Nature too rejoices at the thought of deliverance through her King.

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

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

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

PSALM XCIX. *Dominus regnavit.*

The Holiness of our Redeemer King.

Occasion.—*A Restoration Psalm. In the new joy of a recovered worship there was danger lest the reverence due to God's holiness might be forgotten. This is here emphasised.*

Application.—*Our King is the Son of Man. Dwelling too much on this, Christians often forget the reverence due to His Majesty and Holiness. The Church bids us never forget that "He is holy."*

Use.—*Transfiguration (American).*

Christ reigns, even though wars continue, and His character is holy.

THE Lord is King, be the people never so impatient: he sitteth between the cherubims, be the earth never so unquiet.

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

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

His rule, too, is holy.

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

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

His servants are holy, and all His dealings with them are in Holiness.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name ; these called upon the Lord, and he heard them.

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

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

PSALM C. *Jubilate Deo.*

The King's care for His People.

Occasion.—*The inspired poet sees in the new Temple and its glorious worship an invitation to all men to join them, and bear grateful testimony to God's love.*

Application.—*A Missionary Appeal to all the heathen to share the blessings of the Christian Church.*

Use.—*As an alternative to the "Benedictus."*

The Church appeals to all men to praise Christ, for **He** is their Creator.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

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

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

PSALM CI. *Misericordiam et iudicium.*

The Nation's resolve if Christ will be with her.

Occasion.—*David purposes that if but the Ark is allowed to come to his new capital, he will do his best to make his ministry and court worthy of it.*

Application.—*The Church prays that the Nation may not only know how to walk in God's way but have courage to maintain purity and uprightness in her servants.*

Use.—*A proper Psalm for the Accession of the Sovereign.*

The Nation's prayer and hope.

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

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

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

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

Her resolve to have a pure Court and faithful ministers.

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

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

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

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

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

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

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

Morning Prayer.

PSALM CII. *Domine, exaudi.*

The Church in Penitence.

Occasion.—*Zion is in ruins, the Jewish Church in captivity and depressed it would seem beyond the power of recovery. There is only one ray of hope, and that the intense longing some of her sons have for her Restoration. It is this that some prophet, possibly Jeremiah, urges in this Psalm.*

Application.—*In places abroad and at home the Church is still in a captivity marked by humiliating features, infrequency of Communion, isolation, and contempt. But some there are who "think upon her stones," and their love for her inspires great hope.*

Use.—*Ash Wednesday (Evensong).*

The Church's appeal to be heard.

HEAR my prayer, O Lord : and let my crying come unto thee.

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

Her sad condition—dry, depressed, solitary and reviled.

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

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

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

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

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

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

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

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

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

Her hope grounded on the concern her children have for her distressed state.

12 But, thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

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

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

The quickening of the Church will have far reaching effects in Missionary successes.

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

16 When the Lord shall build up Sion : and when his glory shall appear ;

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

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

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

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

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

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

**This she trusts she may be allowed to see, for He is Eternal
Who has promised.**

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

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

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

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

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

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

PSALM CIII. *Benedic, anima mea.*

National Thanksgiving.

Occasion.—*Written "in the early years of the Return," when "the sense of national forgiveness of which that Deliverance was the proof, was still fresh and vivid."*

Application.—*Though the Nation's sins are many the Church finds food for thanksgiving and praise in the thought of what God has done for her in the past.*

Use.—*St. Michael's Day (American). New Year's Day (American).*

God's goodness to the Nation deserves high praise.

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

2 Praise the Lord, O my soul : and forget not all his benefits ;

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

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

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

So History declares.

6 The Lord executeth righteousness and judgment : for all them that are oppressed with wrong.

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

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

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

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

His mercy is boundless.

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

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

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

And on it the national existence depends.

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

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

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

For its continuance, she must be loyal to His word and Covenant.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

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

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

Appeal to all powers visible and invisible to praise Him.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

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

Evening Prayer.

PSALM CIV. *Benedic, anima mea.*

The work of the Holy Spirit in Nature.

Occasion.—*Probably written by the author of Psalm ciii. As he there calls for national thanksgiving on the ground of national mercies, so here on the ground of God's Providence in Nature.*

Application.—*The Church has always believed that the arrangement, order, beauty and providence in Nature are due to the Holy Ghost, who when the world was without form and void "moved on the face of the waters." She sings this glorious Psalm in His praise.*

Use.—*Proper for Whit-Sunday (Evensong).*

Praise to the Holy Ghost.

PRAISE the Lord, O my Soul : O Lord my God, thou art become exceeding glorious ; thou art clothed with majesty and honour.

His Glory seen in the light, the clouds, the wind, and the fire.

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

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

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

Praise Him for the beauty of earth and water.

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

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

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

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

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

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

Praise Him for His gracious provision for man, bird and beast.

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

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

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

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

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

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted;

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

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

Praise Him for the Ministry of Night and Day.

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

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

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

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

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

Praise Him for the wonderful variety of His works and for His sustaining Power.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

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

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

27 These wait all upon thee : that thou mayest give them meat in due season.

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

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

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

Praise Him for His Eternal Majesty in which all things are enwrapped.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

The resolve that His praise shall have no spare days.

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

34 And so shall my words please him : my joy shall be in the Lord.

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

Morning Prayer.

PSALM CV. *Confitemini Domino.*

Divine History, a stimulus to Thanksgiving.

Subject.—*God's Acts in the past are recited to encourage the exiles on their return after the Captivity. There was much to discourage, but their God was the Same and what He had done before He would do again.*

Application.—*Israel's history is in many respects a parable of the early History of the Church and presents many likenesses, some of which are suggested in the outline. If there was cause for thanksgiving then how much more now.*

Use.—*For National Thanksgiving.*

An appeal to praise God for what He has done in the past.

O GIVE thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

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

3 Rejoice in his holy Name: let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgements of his mouth,

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

The New Covenant in Christ given to the Twelve,

7 He is the Lord our God: his judgements are in all the world.

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

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

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

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

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

Who are miraculously protected in their missionary work.

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

14 He suffered no man to do them wrong : but
reproved even kings for their sakes ;

15 Touch not mine Anointed : and do my prophets
no harm.

**Christ by His Sufferings, Death, and Resurrection prepares
their way.**

16 Moreover, he called for a dearth upon the land :
and destroyed all the provision of bread.

17 But he had sent a man before them : even
Joseph, who was sold to be a bond-servant ;

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

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

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

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

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

Increase and Persecution of the Church.

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

24 And he increased his people exceedingly : and
made them stronger than their enemies ;

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

**Apostolic preaching accompanied by signs, wonders, and
Divine judgements.**

26 Then sent he Moses his servant : and Aaron
whom he had chosen.

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

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

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

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

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

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

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

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

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

The Church increases in material and spiritual wealth.

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

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

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

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

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

For this God had promised long before by His Prophets.

41 For why? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

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

44 That they might keep his statutes : and observe his laws.

Evening Prayer.

PSALM CVI. *Confitemini Domino.*

Human History, a Call to Penitence.

Occasion.—*Probably written at the time of the close of the Exile when the Accession of Cyrus gave the captives new hopes.*

Application.—*No one can read the Psalm without realizing that these sins have marked the history of Church and Nation, and that both need to be delivered from the darkness and bondage of practical heathenism.*

Use.—*For National Penitence.*

A call to thanksgiving in spite of sins.

O GIVE thanks unto the Lord, for he is gracious :
and his mercy endureth for ever.

2 Who can express the noble acts of the Lord :
or shew forth all his praise ?

3 Blessed are they that alway keep judgement :
and do righteousness.

**The Church's Prayer for Conversion that she may know
again the old Joy.**

4 Remember me, O Lord, according to the favour
that thou bearest unto thy people : O visit me with
thy salvation ;

5 That I may see the felicity of thy chosen : and
rejoice in the gladness of thy people, and give thanks
with thine inheritance.

She confesses the sins of Ingratitude and Disobedience,

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

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

8 Nevertheless, he helped them for his Name's
sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried

up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

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

12 Then believed they his words : and sang praise unto him.

Of Lust and Idolatry,

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

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

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

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

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

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

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

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

21 And they forgot God their Saviour : who had done so great things in Egypt ;

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

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

Of Indifference to God's Promises and Murmuring,

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

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

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

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

Of Superstition, Immorality, Distrust, and Cowardice.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.¹

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

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

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

32 They angered him also at the waters of strife : so that he punished Moses for their sakes ;

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

34 Neither destroyed they the heathen : as the Lord commanded them ;

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

Of Cruelty and Spiritual Degradation.

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

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

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

And acknowledges the Justice of God's Judgements and the Generosity of His Mercies.

39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

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

¹ "And ate the offerings of the dead." By the dead are not meant the departed, but the heathen gods which the devout Israelite always regarded as lifeless.

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

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

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

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

Prayer for redemption from evil that God's Praise may be unceasing.

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

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

Morning Prayer.

PSALM CVII. *Confitemini Domino.*

The Goodness of God.

Occasion.—*A call to thanksgiving for the blessings of Restoration from exile. "Israel had been on the point of perishing in the great desert of the world. It had been imprisoned in the gloomy dungeon of exile and had lain there crushed and hopeless. It had been sick unto death through its own sin. It had been all but swallowed up in the vast sea of the nations." But all was now changed by the power of God, Whose goodness is here the subject of Israel's praise.*

Application.—*What was true of Israel is still more true of the Church, whose members have known all the varied experiences here set forth. The redeemed are therefore invited to thank God for His goodness to the exiles, the enslaved, the depressed and the afflicted.*

Use.—*For National Thanksgiving.*

God's goodness deserves Universal Praise.

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

He finds a Home for the exiles and wanderers.

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

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

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

5 Hungry and thirsty : their soul fainted in them.

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

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

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

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

He frees the captives and prisoners.

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

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

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

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

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

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

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

He heals the sick and dying.

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

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

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

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

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

He gives rest to the storm-tossed and afflicted.

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

24 These men see the works of the Lord : and his wonders in the deep.

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

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

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

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

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

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

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

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

He rules and guides the changes and chances of life.

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

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

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

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

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

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

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

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

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

The faithful will think of these things and find joy.

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

43 Whoso is wise will ponder these things: and they shall understand the loving-kindness of the Lord.

Evening Prayer.

PSALM CVIII. *Paratum cor meum.*

The Power of Christ's Ascension.

Occasion.—*A composite Psalm made up of Psalms lvii. and lx, to celebrate some victory and inspire fresh hopes.*

Application.—*The Church applies it to Christ's Ascension and the natural expectations of success founded upon it.*

Use.—*For Ascension Day (Evensong).*

The Church praises God for the Ascension and prays that its power may be realised.

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

2 Awake, thou lute, and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

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

5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

Her hope grounded on an old promise of victory.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

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

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

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

Trusting in the might of her Ascended Lord she calls for leaders to assail some stronghold of Satan.

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

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

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

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

PSALM CIX. *Deus laudem.*

The Cry of the Persecuted.

Occasion.—*Probably written by David during the persecution of Saul, or the rebellion of Absalom.*

Application.—*The Church when reproached and defamed by the world, throws herself and her cause on God.*

Use.—*For the Church when misrepresented by powerful enemies.*

A prayer that God will break silence and help,

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

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

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

4 Thus have they rewarded me evil for good : and hatred for my good will, *saying*,¹

For the enmity of the wicked expressed in their curses is exceeding bitter.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.²

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

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

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

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

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

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

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

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

14 Let them always be before the Lord : that he may root out the memorial of them from off the earth ;

¹ The quotation interpretation here adopted is at least a possible solution. Note the marked difference in the use of the singular (of the adversary) compared with the plural in the preceding and succeeding sections, and that the central section exactly coincides with all the maledictions.

² The word "Satan" is not used here as a proper name, but in its meaning of adversary, the desire being that when summoned before a tribunal he may find an accuser ready at once to defame his character.

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

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

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

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

Her condition, indeed, is so pitiable as to seem to warrant their reproaches.

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

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

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

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

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

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

25 Help me, O Lord my God : O save me according to thy mercy ;

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

May God meet their curses with His blessings.

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

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

Then in spite of man's enmity she will praise God.

29 As for me, I will give great thanks unto the

Lord with my mouth : and praise him among the multitude ;

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

Morning Prayer.

PSALM CX. *Dixit Dominus.*

The Sovereignty and High Priesthood of the Incarnate Christ.

Occasion.—*The translation of the Ark to Zion leads to bright anticipations of what David would do when Jehovah had fixed his throne in Jerusalem. As Priest-King of Salem he would awaken enthusiasm among his people and conquer the heathen powers.*

Application.—*Only truly fulfilled in David's Son and David's Lord, whose Birth brings refreshment, whose Priesthood secures pardon, and whose Sovereignty order, to a weary world.*

Use.—*For Christmas Day (Evensong).*

The Divinity and Sovereignty of the Incarnate Lord.

THE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

His ultimate success.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.¹

His Divine Priesthood and Warfare with sin.

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

¹ "The dew of thy birth is of the womb of the morning," *i.e.*, it has all the freshness and coolness that is characteristic of the dawn of day.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

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

The secret of His power.

7 He shall drink of the brook in the way : therefore shall he lift up his head.¹

PSALM CXI. *Confitebor tibi.*

The Hopes raised by the Resurrection.

Occasion.—*An alphabetical Psalm written probably after the Exile to encourage gratitude for what God had done in the past, and hope for the future.*

Application.—*The Church has naturally applied the Psalm to the deliverance effected by the Resurrection with the hopes of missionary success that are bound up with it.*

Use.—*Proper Psalm for Easter Day (Mattins).*

The Resurrection worthy of all praise and honour.

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

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

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

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

¹ This literally refers to the unwearied character of the King's pursuit of the enemy. He does not go aside for an interval of refreshment, but just stoops down to drink of the stream he crosses and then hurries on. His exaltation is due to his persevering and determined pursuit which knows no stop. But spiritually it refers to the courage of the Priest-King in drinking in Gethsemane, just across the brook Kedron, the bitter cup which led to His exaltation on the Cross and in heaven.

The blessings it brings and the hopes it excites.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

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

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

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

Its redeeming power.

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

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

PSALM CXII. *Beatus vir.*

The Perfect Man.

Subject.—*Like Psalm cxi., an alphabetical Psalm written after the Exile to describe the ideal man who trusts in God, and the effects of his life on his own generation.*

Application.—*To Christ, Whose Church is the mightiest influence on earth, Whose riches are inexhaustible and Whose character is perfect.*

Use.—*For Commemoration of Saints.*

The Influence and Prosperity of the Perfect One.

BLESSED is the man that feareth the Lord : he hath great delight in his commandments.

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

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

His Love and Confidence.

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

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

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

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

His Courage and Generosity.

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

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

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

PSALMS CXIII.—CXVIII.

The Great Hallel.

Occasion.—*The Hallel, or Hymn of Praise, sung at the Three Great Festivals of Passover, Pentecost, and Tabernacles. At the domestic celebration of the Passover Psa. cxiii.—cxiv. are sung before the meat, Psa. cxv.—cxviii. after it, when the fourth cup has been filled. It was probably the Hymn sung by our Lord and His disciples before they left the upper chamber.*

PSALM CXIII. *Laudate, pueri.*

The Resurrection and its effect on the Church.

Occasion.—*Written to celebrate God's condescending care in redeeming Israel from the Babylonish captivity.*

Application.—*Probably sung by our Lord in anticipation of the fruits of His redeeming work. The Church looks back to the fulfilment of His desires in the Resurrection.*

Use.—*Proper Psalm for Easter Day (Evensong).*

Praise God for the Resurrection of Christ,

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

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

3 The Lord's Name is praised : from the rising up of the sun until the going down of the same.

which manifests the **Divine Humility**,

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth ?

and **His love for the Church**.

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

7 That he may set him with the princes : even with the princes of his people.

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

Evening Prayer.

PSALM CXIV. *In exitu Israel.*

The Victory of Christ over Death.

Occasion.—*A joyful Thanksgiving for the recent deliverance of the nation from captivity.*

Application.—*To the Power of the Risen Christ over Death and in Life.*

Use.—*Proper for Easter Day (Evensong).*

The Church escapes from the bondage of Death endowed with the Presence of Christ.

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,
2 Judah was his sanctuary : and Israel his dominion.

The Terror His Advent brings in the realms of death.

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

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

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

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

The earth henceforth irradiated by a new Presence and quickening Power.

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob ;

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

PSALM CXV. *Non nobis, Domine.*

Praise of the Living God.

Occasion.—*Probably written after the Return from Babylon, when the Jewish Church was beginning to feel its weakness and the insolent tyranny of heathenism.*

Application.—*The Church oppressed by the worship of Mammon is stirred to put her trust in the living God.*

Use.—*When the Church is tempted to rely on wealth.*

Past successes prove the power of the Living God.

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God ?

Contrast between the Living God and dead idols.

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

Appeal to the whole Church to trust Him.

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

What He has done in the past a pledge of what He will do in the future.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

His universal power worthy of all praise.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

Morning Prayer.

PSALM CXVI. *Dilexi, quoniam.*

Thanksgiving for the Resurrection.

Occasion.—Probably Hezekiah's thanksgiving for recovery from imminent death.

Application.—The Church's thanksgiving for the Victory of Christ over death.

Use.—As a thanksgiving for private or national mercies. For the Churching of Women.

The Church dedicates herself to God in gratitude for the Resurrection.

I AM well pleased : that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

Henceforth she may serve free from all anxiety.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

Men are untrustworthy, but God has proved Himself her help.

10 I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

12 I will receive the cup of salvation¹ : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

She therefore gives herself to Him in Eucharists and unceasing Prayers.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid ; thou hast broken my bonds in sunder.

¹ "I will receive the cup of salvation." A cup of wine often formed part of a sacrificial thanksgiving as it did in the case of the Passover service. The words refer to the desire of the grateful heart to omit nothing which might mark its gratitude.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSALM CXVII. *Laudate Dominum.*

A Call to the Heathen.

Occasion.—*The Restoration of Israel from exile led some prophet to see in it the salvation of the world, the nations of which he calls upon to glorify God for His mercy.*

Application.—*The Church, taught by St. Paul (Rom. xv. 11), appeals to the whole heathen world to praise her God.*

Use.—*For Festival of Epiphany (American).*

Praise the Lord.

O PRAISE the Lord, all ye heathen : praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

PSALM CXVIII. *Confitemini Domino.*

The Triumph of the Risen Christ.

Occasion.—*National Hymn of Thanksgiving for blessings of restoration to their native land, sung by the exiles on the first celebration of the Feast of Tabernacles.*

Application.—*The Church's Thanksgiving for the blessings of the Resurrection.*

Use.—*Proper for Easter Day (Evensong).*

The confession of the faithfulness of God's love.

O GIVE thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

The experience of this faithfulness in the very sore trials of the Cross.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord I will destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

The deliverance by the Power of God.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

Fling wide the gates that the victory of the Risen Lord may be proclaimed.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

Hosanna and Blessing to the Risen Christ.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yea even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Evening Prayer.

PSALM CXIX.

Worship of the Law of God.

Occasion.—*Written after the Exile by a great sufferer. Some have supposed that this alphabetical Psalm was composed when its author was in prison, but though we know he was in danger of his life, persecuted, and despised by his own countrymen, some of them people of position, there is nothing to show that he was deprived of his liberty. His one comfort in all his distress was the Law of God, i.e., the revelation of the Will of One to Whom he clung with adoring love.*

Application.—*This Psalm, repeated every day in the Services of the Hours, was for hundreds of years the Prayer Book of the Saints. So in later times it has become what it was to Ruskin, “most precious in its overflowing and glorious passion of love for the Law of God.” This includes all that is meant by the knowledge of God’s Will, and is made known to us by His Word, i.e., the Gospel of the Word of God; His testimonies, all that bear witness to Him, especially the Sacraments; His statutes, i.e., the prescribed laws of His Church, such as those relating to the observance of Sundays, Festival and Feast days; His judgements, i.e., the disciplinary trials of life; His way, i.e., the ordered experiences of life; and His Commandments, i.e., the Decalogue as fulfilled by Christ’s teaching. When we realize that His Will is perfect Love and personified in Jesus Christ, Who is “the Incarnation of the Law,” we feel that our admiration of it, and our passion for it are but expressions of our devotion to Him.*

Beati immaculati.

Blessings of obedience to God’s Law.

Use.—*Daily at Prime.*

BLESSED are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget ?

Its wholesome discipline guards against sin.

Use.—*Daily at Prime.*

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

10 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart : that I should not sin against thee.

12 Blessed art thou, O Lord : O teach me thy statutes.

13 With my lips have I been telling : of all the judgements of thy mouth.

14 I have had as great delight in the way of thy testimonies : as in all manner of riches.

15 I will talk of thy commandments : and have respect unto thy ways.

16 My delight shall be in thy statutes : and I will not forget thy word.

Retribuere servo tuo.

Its wondrous beauty excites fervent longings.

Use.—*Daily at Prime.*

O DO well unto thy servant : that I may live, and keep thy word.

18 Open thou mine eyes : that I may see the wondrous things of thy law.

19 I am a stranger upon earth : O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgements.

21 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke : for I have kept thy testimonies.

23 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight : and my counsellors.

Adhesit pavimento.

Its Quickening Power gives Truth and Liberty.

Use.—Daily at Prime.

MY soul cleaveth to the dust : O quicken thou me, according to thy word.

26 I have acknowledged my ways, and thou heardest me : O teach me thy statutes.

27 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness : comfort thou me according unto thy word.

29 Take from me the way of lying : and cause thou me to make much of thy law.

30 I have chosen the way of truth : and thy judgements have I laid before me.

31 I have stuck unto thy testimonies : O Lord, confound me not.

32 I will run the way of thy commandments : when thou hast set my heart at liberty.

Morning Prayer.

Legem pone.

Its study reveals the hollowness of the world.

Use.—Daily at Tierce.

TEACH me, O Lord, the way of thy statutes : and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

35 Make me to go in the path of thy commandments : for therein is my desire.

36 Incline my heart unto thy testimonies: and not to covetousness.

37 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

38 O stablish thy word in thy servant: that I may fear thee.

39 Take away the rebuke that I am afraid of: for thy judgements are good.

40 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

Its wisdom confounds the mighty.

Use.—Daily at Tierce.

LET thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

42 So shall I make answer unto my blasphemers: for my trust is in thy word.

43 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

44 So shall I always keep thy law: yea, for ever and ever.

45 And I will walk at liberty: for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings: and will not be ashamed.

47 And my delight shall be in thy commandments: which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

Its comfortable Doctrine silences fears.

Use.—Daily at Tierce.

O THINK upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

50 The same is my comfort in my trouble: for thy word hath quickened me.

51 The proud have had me exceedingly in derision : yet have I not shrunked from thy law.

52 For I remembered thine everlasting judgements, O Lord : and received comfort.

53 I am horribly afraid : for the ungodly that forsake thy law.

54 Thy statutes have been my songs : in the house of my pilgrimage.

55 I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

56 This I had : because I kept thy commandments.

Portio mea, Domine.

Its acceptance leads to penitence and devotion.

Use.—*Daily at Tierce.*

THOU art my portion, O Lord : I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time : to keep thy commandments.

61 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

63 I am a companion of all they that fear thee : and keep thy commandments.

64 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

Its preciousness revealed in trouble.

Use.—*Daily at Tierce.*

O LORD, thou hast dealt graciously with thy servant : according unto thy word.

66 O learn me true understanding and knowledge : for I have believed thy commandments.

67 Before I was troubled, I went wrong : but now have I kept thy word.

68 Thou art good and gracious : O teach me thy statutes.

69 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in thy law.

71 It is good for me that I have been in trouble : that I may learn thy statutes.

72 The law of thy mouth is dearer unto me : than thousands of gold and silver.

Eveuing Prayer.

Manus tuæ fecerunt me.

Loyal obedience to it brings good friends.

Use.—*Daily at Tierce.*

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes : that I be not ashamed.

Defecit anima mea.

Hope sustained by it even in persecution.

Use.—Daily at Sext.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

82 Mine eyes long sore for thy word : saying, (O when wilt thou comfort me ?

83 For I am become like a bottle in the smoke :¹ yet do I not forget thy statutes.

84 How many are the days of thy servant : when wilt thou be avenged of them that persecute me ?

85 The proud have digged pits for me : which are not after thy law.

86 All thy commandments are true : they persecute me falsely ; O be thou my help.

87 They had almost made an end of me upon earth : but I forsook not thy commandments.

88 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

Though all men perish it still abides.

Use.—Daily at Sext.

O LORD, thy word : endureth for ever in heaven.

90 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance : for all things serve thee.

92 If my delight had not been in thy law : I should have perished in my trouble.

93 I will never forget thy commandments : for with them thou hast quickened me.

¹ "I am become like a bottle in the smoke." The Eastern, bottles were and are still to some extent wine skins. A bottle in the smoke would be a very dry wine skin, and therefore symbolical of one who had lost all refreshment in life.

94 I am thine, O save me : for I have sought thy commandments.

95 The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

96 I see that all things come to an end : but thy commandment is exceeding broad.¹

Quomodo dilexi !

The study of it makes a man wise.

Use.—Daily at Sext.

LORD, what love have I unto thy law : all the day long is my study in it.

98 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

99 I have more understanding than my teachers : for thy testimonies are my study.

100 I am wiser than the aged : because I keep thy commandments.

101 I have refrained my feet from every evil way : that I may keep thy word.

102 I have not shrunk from thy judgements : for thou teachest me.

103 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

104 Through thy commandments I get understanding : therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

Its light strengthens resolves in the darkest times.

Use.—Daily at Sext.

THY word is a lantern unto my feet : and a light unto my paths.

106 I have sworn, and am stedfastly purposed : to keep thy righteous judgements.

¹ "I see that all things come to an end : but thy commandment is exceeding broad," *i.e.*, he found that everything had its limit, its own appointed measure, but God's law was endless in its perfections.

107 I am troubled above measure : quicken me, O Lord, according to thy word.

108 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgements.

109 My soul is alway in my hand : yet do I not forget thy law.

110 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever : and why? they are the very joy of my heart.

112 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui.

Its righteous judgements excite abhorrence of evil.

Use.—Daily at Sext.

I HATE them that imagine evil things : but thy law do I love.

114 Thou art my defence and shield : and my trust is in thy word.

115 Away from me, ye wicked : I will keep the commandments of my God.

116 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

120 My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Feci judicium.

The love of it incompatible with false dealing.

Use.—Daily at Sext.

I DEAL with the thing that is lawful and right : O give me not over unto mine oppressors.

122 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

123 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

125 I am thy servant, O grant me understanding ; that I may know thy testimonies.

126 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

127 For I love thy commandments : above gold and precious stone.

128 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia.

Its miraculous endowments enlighten and refresh.

Use.—Daily at Nones.

THY testimonies are wonderful : therefore doth my soul keep them.

130 When thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : ¹ for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

133 Order my steps in thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

¹ "I opened my mouth, and drew in my breath." The first half refers to the desire he had to receive as much of God's law as he possibly could ; the second to his yearning, panting eagerness to get it as quickly as possible.

135 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

136 Mine eyes gush out with water : because men keep not thy law.

Justus es, Domine.

Its righteous character inspires burning zeal.

Use.—*Daily at Nones.*

RIGHTEOUS art thou, O Lord : and true is thy judgement.

138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine enemies have forgotten thy words.

140 Thy word is tried to the uttermost : and thy servant loveth it.

141 I am small, and of no reputation : yet do I not forget thy commandments.

142 Thy righteousness is an everlasting righteousness : and thy law is the truth.

143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

Its absorbing interest evokes unceasing Prayer.

Use.—*Daily at Nones.*

ICALL with my whole heart : hear me, O Lord, I will keep thy statutes.

146 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

147 Early in the morning do I cry unto thee : for in thy word is my trust.

148 Mine eyes prevent the night-watches : that I might be occupied in thy words.

149 Hear my voice, O Lord, according unto thy loving-kindness : quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me : and are far from thy law.

151 Be thou nigh at hand, O Lord : for all thy commandments are true.

152 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

Its unchanging truth encourages loyalty and devotion.

Use.—*Daily at Nones.*

O CONSIDER mine adversity, and deliver me : for I do not forget thy law.

154 Avenge thou my cause, and deliver me : quicken me, according to thy word.

155 Health is far from the ungodly : for they regard not thy statutes.

156 Great is thy mercy, O Lord : quicken me, as thou art wont.

157 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

158 It grieveth me when I see the transgressors : because they keep not thy law.

159 Consider, O Lord, how I love thy commandments : O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

The fear of it bringeth great Peace.

Use.—Daily at Nones.

PRINCES have persecuted me without a cause :
but my heart standeth in awe of thy word.

162 I am as glad of thy word : as one that findeth
great spoils.

163 As for lies, I hate and abhor them : but thy
law do I love.

164 Seven times a day do I praise thee : because
of thy righteous judgements.

165 Great is the peace that they have who love thy
law : and they are not offended at it.

166 Lord, I have looked for thy saving health :
and done after thy commandments.

167 My soul hath kept thy testimonies : and loved
them exceedingly.

168 I have kept thy commandments and testi-
monies : for all my ways are before thee.

Appropinquet deprecatio.

By it the penitent findeth health and praise.

Use.—Daily at Nones.

LET my complaint come before thee, O Lord :
give me understanding, according to thy word.

170 Let my supplication come before thee : deliver
me, according to thy word.

171 My lips shall speak of thy praise : when thou
hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word : for all
thy commandments are righteous.

173 Let thine hand help me : for I have chosen
thy commandments.

174 I have longed for thy saving health, O Lord :
and in thy law is my delight.

175 O let my soul live, and it shall praise thee :
and thy judgements shall help me.

176 I have gone astray like a sheep that is lost : O
seek thy servant, for I do not forget thy command-
ments.

PSALMS CXX.—CXXXIV.

THE FIFTEEN PILGRIM SONGS.

*“Singing songs of expectation
Marching to the Promised Land.”*

Occasion.—*“A Song of Ascents” or “for the goings up” is the title prefixed to the group of Psalms cxx.—cxxxiv., which appears to have formed a separate collection. The meaning is not certain, but that which suits the contents of the Psalms best is that which refers it to the pilgrimages made to Jerusalem for the celebration of the Great Festivals.*

Application.—*They may be fitly used of our pilgrimage here to the heavenly Jerusalem.*

Morning Prayer.

PSALM CXX. *Ad Dominum.*

(1) The longing to be at rest.

Occasion.—*The contempt of their Babylonian captors and the abuse from which they constantly suffered made the Israelites long for deliverance and the rest it would bring.*

Application.—*Nothing leads the Church to sigh for her heavenly home so much as the bitter words of controversy.*

Use.—*For the Church when oppressed by slander.*

The cry for rest from slanderous tongues.

WHEN I was in trouble I called upon the Lord:
and he heard me.

2 Deliver my soul, O Lord, from lying lips: and
from a deceitful tongue.

3 What reward shall be given or done unto thee,

thou false tongue : even mighty and sharp arrows,
with hot burning coals.

The distressful circumstance.

4 Woe is me, that I am constrained to dwell with
Mesech : and to have my habitation among the tents
of Kedar.¹

5 My soul hath long dwelt among them : that are
enemies unto peace.

6 I labour for peace, but when I speak unto them
thereof : they make them ready to battle.

PSALM CXXI. *Levavi oculos.*

(2) The journey only safely undertaken in God.

Occasion.—*The pilgrims encourage one another with mutual addresses of faith, as they face the serious difficulties of the long and dangerous journey.*

Application.—*The Church stimulates her children to go forward by promises of Divine protection.*

Use.—*For those about to travel.*

The upward look of faith

I WILL lift up mine eyes unto the hills : from
whence cometh my help.

2 My help cometh even from the Lord : who hath
made heaven and earth.

met by the promise of Protection and Preservation.

3 He will not suffer thy foot to be moved : and he
that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither
slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy
defence upon thy right hand ;

6 So that the sun shall not burn thee by day :
neither the moon by night.

¹ "Mesech." A cruel and savage tribe living near the Caspian Sea. "Kedar." A wild, wandering tribe of Arabia. The names are typical of the worst kind of neighbours.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

PSALM CXXII. *Lætatus sum.*

(3) **Jerusalem the goal and expectation.**

Occasion.—*The joy and hope felt by the pilgrim as he is invited by friends to make the journey to the much loved city.*

Application.—*We are taught here not only to think of the Ideal and Heavenly City, whither the saints have gone up and where they are at rest, but of the Church Militant here on earth for which we pray.*

Use.—*For Church Unity.*

The Joy the thought of Jerusalem gives.

I WAS glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

Its Unity and Divine Authority.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement : even the seat of the house of David.

Prayer for its peace on earth.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSALM CXXIII. *Ad te levavi oculos meos.*

**(4) Though despised by man the Pilgrims have
a Friend in God.**

Occasion.—*The contempt and bitter hatred felt for the Jews was a trying experience for those who had to live away from Palestine. The best amongst them met it by simple faith.*

Application.—*In some places the Church feels what the Jew felt, and has no other resource but to throw herself upon God.*

Use.—*In times of Church distress.*

The Pilgrim's Faith

U^NT^O thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

and Prayer.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSALM CXXIV. *Nisi quia Dominus.*

**(5) The home would never be reached were it
not for the Lord.**

Occasion.—*The pilgrims are here invited to remember a great deliverance from some sudden danger, such as may have occurred on the return from Babylon or afterwards whilst building the walls of the city. Encouraged by the recollection they would go forth with renewed hope.*

Application.—*The Church recalls a time when a scattered band of poor men who alone represented Christianity became a mighty power by the Resurrection.*

Use.—*In times of difficulty.*

The dangers by the way,

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

and the Divine Deliverance.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSALM CXXV. *Qui confidunt.*

(6) But with the Lord our forces are invincible.

Occasion.—*The Psalmist has here in mind the wonderful protection God afforded the builders, as with one hand they worked and the other grasped their weapons. The Lord was felt to be standing round about His people.*

Application.—*Again and again the Church has been in imminent peril and saved by the protecting hand of her King. None of her children need despair if only they trust in Him.*

Use.—*For the faint-hearted in danger.*

The strength and protection that comes through Faith.

THEY that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.¹

Prayer for success and peace.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers ; but peace shall be upon Israel.

Evening Prayer.

PSALM CXXVI. *In convertendo.*

(7) The joy known at the start will be known again when the goal is reached.

Occasion.—*In the troubles and disappointments that beset the new life of the Jewish Church after the Exile, it was an encouragement to remember the wonderful excitement and bewildering joy that their fathers had felt when a way was opened for a return to their country. He Who had done so much at the beginning would not allow His work to fail.*

Application.—*Sometimes the pilgrims feel the troubles they have to meet overwhelming, but these are nothing compared with the rock of difficulty that was moved away on Easter Day. The end is sure for the patient.*

Use.—*In times of discouragement.*

The joy when the bondage was broken.

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

¹ The oppression of the wicked will never be allowed to go so far as to lead the righteous to distrust.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

May that joy be known again.

5 Turn our captivity, O Lord : as the rivers in the south.¹

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSALM CXXVII. *Nisi Dominus.*

(8) The Church, the City and the Family alike depend on trust in God.

Occasion.—*At a time when a city had to be rebuilt, new homes to be formed, and only a scanty population to do the work, it was well to be reminded that God's help was as necessary for this as for the more difficult work of conquering enemies.*

Application.—*The Church reminds her members that the Power of the Resurrection was not only necessary for founding the Church but for building up her home and civic life.*

Use.—*For Services commemorating the progress of municipal or political life.*

Neither labour nor care will build up Home or City
without God's blessing.

EXCEPT the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early,

¹ As the rivers in the South, dry all summer, get filled to overflowing with the spring rains, so the Psalmist hopes that their dry, depressing time may be refreshed by God.

and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.¹

Children, the best of God's gifts, are entirely dependent on His Will.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSALM CXXVIII. *Beati omnes.*

(9) Labour has its reward if united to the fear of God.

Occasion.—*The last Psalm laid so much stress on Trust as to appear to disparage labour, so essential to the progress of the infant state. Here the balance is restored and prosperity shown to be in proportion to work carried out in the spirit of godly fear.*

Application.—*The universally desired blessing of Peace in Family and City, in Church and State depends on honest Labour and Godly Fear.*

Use.—*For all Societies, such as the Mothers' Union, designed to promote the well-being of Home or State.*

The Fear of God brings success to Labour ;

BLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

blessing to Home ;

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

¹ "For so He giveth." Meaning obscure, but translation correct. Probably, "It is foolish to worry and fret for that which God gives His beloved simply on the ground of their trust." "So" refers to the spirit of trust expressed in the words "Except the Lord build," &c., or it may mean "So, even while they toil, God gives His beloved sleep."

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

prosperity to the City.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children: and peace upon Israel.

PSALM CXXIX. *Sape expugnauerunt.*

(10) **May the Powers that hinder Progress be destroyed.**

Occasion.—*Peace does not, however, imply the absence of trial. Enemies will still oppose. The Psalmist has in mind the bitter hostility of men like Sannatath and Tobiah, who did their utmost to prevent the restoration of Jerusalem. History, nevertheless, shows that God has never allowed such to prevail.*

Application.—*The progress of the Church as that of the individual must be made in the face of enemies but the past gives no ground for fear.*

Use.—*For times of difficulty.*

The sad and yet victorious experience of the past,

MANY a time have they fought against me from my youth up: may Israel now say.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the snares of the ungodly in pieces.

gives hope that the enemy will be crushed.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up ;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

PSALM CXXX. *De profundis.*

(11) **May the sin that clogs our efforts be forgiven and abolished.**

Occasion.—*Nehemiah, as we see from his prayer, felt that national sin was the most serious danger. So the author of the Psalm stirs up his countrymen to seek for peace of conscience as the foundation of their new life.*

Application.—*The Church's most difficult work is to awaken the national conscience and make it realise the depth of its guilt. No progress towards the ideal social life is possible without it.*

Use.—*Proper for Ash Wednesday (Evensong).*

The deep of National Sin.

OUT of the deep have I called unto thee, O Lord :
Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

The Church urges the Nation to that faith which will bring redemption from it.

5 I look for the Lord ; my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

PSALM CXXXI. *Domine, non est.*

(12) Humility, the Pilgrim's only possible attitude.

Occasion.—*It is when national sin is realized that the vain self-confidence which has been the ruin of nations is abandoned. Israel had been especially guilty of the sin of national vanity. It is the Psalmist's hope that seventy years of captivity may have destroyed it.*

Application.—*The Church recalling the absolute and childlike trust of the strong Son of God in His Father strives to inspire the nation with her great Leader's spirit.*

Use.—*In times of national prosperity.*

The blessed experience of childlike trust in God leads the Church to urge the Nation to practise it.

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord : from this time forth for evermore.

Morning Prayer.

PSALM CXXXII. *Memento, Domine.*

(13) The Presence of Christ the joy of Zion.

Occasion.—*Amidst the difficulties that attended the rebuilding of Jerusalem, the Divine promises that had gathered about her gave great hope. In some way the Covenanted Presence would be manifested there. A great Prince would arise Who would bring joy and prosperity to Zion.*

Application.—*The Church sings of the realization of Israel's hopes and prays that her life ecclesiastical and national may correspond to the greatness of the Power of the Incarnation.*

Use.—*Proper for Christmas Day (Evensong).*

That the old longing for God's presence may be satisfied.

LORD, remember David : and all his trouble ;
 2 How he sware unto the Lord : and vowed a
 vow unto the Almighty God of Jacob ;

3 I will not come within the tabernacle of mine
 house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine
 eye-lids to slumber : neither the temples of my head
 to take any rest ;

5 Until I find out a place for the temple of the
 Lord : an habitation for the mighty God of Jacob.

It was manifested in Christ at Bethlehem.

6 Lo, we heard of the same at Ephrata :¹ and found
 it in the wood.

7 We will go into his tabernacle : and fall low on
 our knees before his footstool.

May it receive a fuller manifestation in the Church,

8 Arise, O Lord, into thy resting-place : thou, and
 the ark of thy strength.

9 Let thy priests be clothed with righteousness :
 and let thy saints sing with joyfulness.

10 For thy servant David's sake : turn not away
 the presence of thine Anointed.

In accordance with the Promise of God.

11 The Lord hath made a faithful oath unto
 David : and he shall not shrink from it ;

12 Of the fruit of thy body : shall I set upon thy
 seat,

¹ It is possible that Ephrata was not only a name for the district of Bethlehem but for that of Kirjath-Jearim—the fields of the wood—where the Ark rested before being removed to Jerusalem. Its suitability for the Christian meaning of the Psalm needs no comment.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

For she was chosen to be His Body,

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

And will be therefore the Place of Power.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSALM CXXXIII. *Ecce, quam bonum!*

(14) The Unity that marks the life of Zion.

Occasion.—*Such a hope as that of the expected Messiah should unite the new Israel and Unity would not only bring joy but quickening to its life.*

Application.—*As the dews from snowy Hermon refreshed the parched up Zion so the Church trusts that the spirit of her life above may refresh her life below.*

Use.—*For Church Unity.*

Unity not only brings joy but life and Divine Blessing.

BEHOLD, how good and joyful a thing it is : brethren, to dwell together in unity !

2 It is like the precious ointment upon the head, that ran down unto the beard, even unto

Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Zion.¹

4 For there the Lord promised his blessing : and life for evermore.

PSALM CXXXIV. *Ecce nunc.*

(15) **Zion reached and the Blessing given.**

Occasion.—*As the Pilgrims near the holy city they greet the Priests and Levites of the Temple with an invitation to praise God for the happy termination of their journey. The reply from Zion comes in the form of a blessing.*

Application.—*The Church as she nears her home calls to those who now serve in the innermost sanctuary to praise God for the many blessings granted her and hears the Benediction the saints give in reply.*

Use.—*For the Festival of the Purification (American Use).*

The Saints within the Veil called on to praise the Lord.

BEHOLD now, praise the Lord : all ye servants of the Lord.

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God,

3 Lift up your hands in the sanctuary : and praise the Lord.

They reply by invoking God's blessing.

4 The Lord that made heaven and earth : give thee blessing out of Zion.

¹ Zion was very dry; Hermon had abundant dews. The effect of unity on the Church is like that of Hermon's dews on Mount Zion, quickening, refreshing, rejuvenating.

PSALM CXXXV. *Laudate Nomen.***The Beauty of God's Name as expressed in Nature and History.**

Occasion.—*Post-exilic.* The Psalmist stimulates the Levites and Choirs of the new Temple to praise by recounting the Acts of Divine Providence and Wisdom and contrasting them with the deathlike silence of heathen idols.

Application.—The Church calls upon her Choirs to praise and worship the living God for all His works in Nature and Grace. Her whole history from the Resurrection onwards is a revelation of Divine Power and Wisdom.

Use.—For the Festival of the Epiphany (American Use).

Praise God for the beauty of His character and His love of the Church,

O PRAISE the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord ;
2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

For His Power in Nature,

5 For I know that the Lord is great : and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

and His Wisdom in History.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh and all his servants.

10 He smote divers nations : and slew mighty kings ;

11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

His Name, unlike that of the heathen gods, remains for ever.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

Praise the Lord.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

Evening Prayer.

PSALM CXXXVI. *Confitemini.*

The Goodness of God as displayed in Nature and History.

Occasion.—*Probably written for the laying of the foundation stone of the new Temple when the Priests and Levites “ answered one another in praising and giving thanks to Jehovah, saying, for He is good, for His loving-kindness endureth for ever towards Israel ” (Ezra iii. 11).*

Application.—*The redeemed Church of God has a more illustrious history than that of Israel and uses this Liturgical Psalm as an act of Praise and Thanksgiving for the wonderful providences that have marked her history.*

Use.—*For Choir Festivals, and Occasions of Thanksgivings.*

Gratitude for God's Love,

O GIVE thanks unto the Lord, for he is gracious :
and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his
mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy
endureth for ever.

Seen in the wisdom of His creative power,

4 Who only doeth great wonders : for his mercy
endureth for ever.

5 Who by his excellent wisdom made the heavens :
for his mercy endureth for ever.

6 Who laid out the earth above the waters : for
his mercy endureth for ever.

7 Who hath made great lights : for his mercy
endureth for ever ;

8 The sun to rule the day : for his mercy endureth
for ever ;

9 The moon and the stars to govern the night : for
his mercy endureth for ever.

in His mighty acts in History,

10 Who smote Egypt with their first-born : for his
mercy endureth for ever ;

11 And brought out Israel from among them : for
his mercy endureth for ever ;

12 With a mighty hand, and stretched out arm :
for his mercy endureth for ever.

13 Who divided the Red sea in two parts : for his
mercy endureth for ever ;

in the Resurrection and Victory over Death,

14 And made Israel to go through the midst of it :
for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew
them in the Red sea : for his mercy endureth for ever.

in the guidance and protection of the Church,

16 Who led his people through the wilderness : for
his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth
for ever ;

18 Yea, and slew mighty kings : for his mercy endureth for ever.

in the subjection of her enemies,

19 Schon king of the Amorites : for his mercy endureth for ever ;

20 And Og the king of Basan : for his mercy endureth for ever ;

21 And gave away their land for an heritage : for his mercy endureth for ever ;

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

and in the merciful Provision made for her weakness.

23 Who remembered us when we were in trouble : for his mercy endureth for ever ;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSALM CXXXVII. *Super flumina.*

Loyalty to the Church of God.

Occasion.—*Written at the close of the Exile, or soon after, to commemorate the undying love and affection of those who refused to sacrifice their religious patriotism to worldly considerations, and to identify themselves with the interests of hated Babylon.*

Application.—*The Christian's zeal for the Church and her Ideals.*

Use.—*For those compelled to live in worldly surroundings apart from the ministrations of the Church.*

The cry of spiritual exiles living in the world.

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive required of us

then a song, and melody, in our heaviness : Sing us one of the songs of Sion.

Their loyalty to their Heavenly Home.

4 How shall we sing the Lord's song : in a strange land ?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

Their hatred of their spiritual foes : secularism and worldliness.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSALM CXXXVIII. *Confitebor tibi.*

The Gratitude and Confidence of a Missionary Church.

Occasion.—*An exile who feels from his own experience of God's dealings the certainty of a great conversion of the heathen in time to come is moved to thanks and praise.*

Application.—*Here we are called on to share the feelings of some humble Missionary Church struggling with heathenism and yet inspired by hope through some recent success of the Gospel.*

Use.—*For the Festival of the Annunciation (American Use).*

Gratitude to God in a heathen land.

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

Confidence that the Church's witness will be successful,

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

and that in spite of her lowly and distressed condition she will prosper.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

Morning Prayer.

PSALM CXXXIX. *Domine, probasti.*

The Divine Omniscience and Omnipresence.

Occasion.—*A post-exilic Psalm, "to be viewed (as its place in the Psalter suggests) at least mainly as referring to Israel's history."*

Application.—*Tempting though it is to apply it to the experience of the individual, it is better to follow the note above, and take it as referring mainly to the spiritual Israel's history. "It may be, as profound Christian thinkers have held, that the highest and ultimate subject of verses 13-17 is not generation but regeneration, not the natural but the Mystical Body."*

Use.—*For the Church in loneliness or spiritual difficulty.*

Christ, the Head, knows all the secret history of His Body.

O LORD, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising ; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

His Divine Presence with her in the uttermost parts of the earth, in the darkness of doubt and the light of heaven.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence ?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

Her mysterious creation and growth through the Incarnation.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up I am present with thee.

Her consequent Love for her Lord,

19 Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

and her desire to be holy as He is holy.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSALM CXL. *Eripe me, Domine.***Against Social Disorders.**

Occasion.—*Possibly post-exilic. Written by one of the new settlers who felt keenly and bitterly the unscrupulous opposition raised by the Samaritans and those who sympathised with them.*

Application.—*The building of the spiritual Zion implies work in education and social reform. But neither can be carried forward without jealousy and opposition from those who would fain establish a purely secular control.*

Use.—*As an Intercession for the Church battling with social difficulties.*

The Church's prayer against social disorders.

DELIVER me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

Her confidence in God.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

Her appeal for judgement,

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

and assurance of ultimate triumph.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

PSALM CXLI. *Domine, clamavi.***The Cry of the Church tempted by Worldliness.**

Occasion.—*Prophets had hoped that the new work of building up the nation after the Exile would have found a united Israel to attempt it, but worldliness and covetousness made serious divisions and led to grave fears.*

Application.—*The Church, tempted by worldliness, divided by strife, and watched by powerful enemies, prays that her life may be characterised by sober self-restraint, humility, and courage against evil.*

Use.—*For Church Unity.*

That God may regard with favour her desire

LORD, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

to be slow to speak, separate from evil, and patient in discipline,

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness. ¹

and that pitying her divisions He will crush her enemies.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

and keep her free from their entanglements.

9 But mine eyes look unto thee. O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

¹ The Psalmist here expresses his preference for the companionship of the righteous, even though he be reprov'd by them. He trusts, however, that their "precious balms" *i.e.*, their gentle reproaches may not utterly confound him. He will still set his face against the wickedness of the ungodly.

Evening Prayer.

PSALM CXLII. *Voce mea ad Dominum.*

The cry of a desolate and enfeebled Church.

Occasion.—*The Inscription refers this prayer to David when he was in the cave. Whether his or not it springs out of similar circumstances of trouble—the cry of a poor prisoner who feels God to be his only Friend.*

Application.—*In some places owing to a variety of causes the Church is solitary, weak, and fettered by the chain of sin. But few attend her services—even the righteous keep aloof from her and her position seems desperate. Prayer is the only hope.*

Use.—*For a Church or individual in bondage.*

The trouble shown to God,

I CRIED unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

Although He knows it and the loneliness that marks it.

3 When my spirit was in heaviness thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

The prayer for deliverance.

6 I cried unto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSALM CXLIII. *Domine, exaudi.***The Church in Penitence.**

Occasion.—*Possibly the voice of Israel languishing in the prison of exile or all but crushed out of existence by relentless enemies in one of the gloomy periods of its history after the Exile.*

Application.—*The Church uses this as expressing her sense of national or social sin which not only depresses her life but prevents the exercise of influence. Her only hope is in God.*

Use.—*For Ash Wednesday (Evensong).*

The Church feeling her sinfulness entreats to be heard but not judged.

HEAR my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

Her dark and desolate condition.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

God's power in the past makes her long for a fresh manifestation.

5 Yet do I remember the time past; I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

Prayer for a revelation of love,

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

for teaching and life.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake: and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul; for I am thy servant.

Morning Prayer.

PSALM CXLIV. *Benedictus Dominus.*

Faith, the Rock of National Prosperity.

Occasion.—*Unknown. The Psalm is a compilation of passages from other Psalms "apparently selected for the warlike spirit which is common to them all." It is a prayer for God's interposition and help that through it the Nation may be strengthened.*

Application.—*The Church, fearing that worldliness is eating away the life of the nation prays for some Divine manifestation which may deliver her children from it.*

Use.—*For National Festivals.*

God and not man the foundation of a nation's hope.

BLESSED be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him ?

4 Man is like a thing of nought : his time passeth away like a shadow.

Prayer that He may save her from the influence of the vain and wicked.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

The Resurrection inspires confidence that He will.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

Freed from vanity the nation will grow strong and prosperous.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into activity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

PSALM CXLV. *Exaltabo te, Deus.*

The Ministry of the Holy Ghost.

Occasion.—*Probably written in the time of Nehemiah by an exile, who, whilst he rejoices in Israel's restoration has learnt in a foreign land that God is loving to every man and fills all things living with plenteousness.*

Application.—*It was at Pentecost that the Church first learned something of the universality of God's gift. Those under the power of the Holy Ghost spoke in other tongues the wonderful works of God. This Psalm, then, fittingly expresses the Ministry of One Who proceeds from God to bring all things to God.*

Use.—*Proper for Whit Sunday (Evensong).*

The Greatness, Power, and Righteousness of the Holy Ghost.

I WILL magnify thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works :

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

Through His Ministry the love and glory of God are manifested.

8 The Lord is gracious, and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

Through His Providence the fallen are lifted, the hungry fed, and the seekers satisfied.

14 The Lord upholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

THE HALLELUJAH PSALMS.

PSALM CXLVI. *Lauda, anima mea.*

The Praise of God as the one true Helper.

Occasion.—*Probably a Psalm of the Restoration. Much had been done by the goodwill of Princes, and there was a natural tendency to rely on them rather than on God to Whom alone praise is due. The author here urges to praise as an expression of simple trust in God.*

Application.—*At times the Church assisted by powerful statesmen is tempted to look to them for that help and guidance which God alone can give. Here man's inherent inability apart from God, and God's all-sufficiency apart from man, are alike insisted upon.*

Use.—*Where a Parish, Diocese, or Nation is tempted to worship the powers of the world.*

God the only One really able to help.

PRAISE the Lord, O my soul; while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth: and then all his thoughts perish.

Happy, then, those who trust in Him.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea, and all that therein is: who keepeth his promise for ever;

6 Who helpeth them to right that suffer wrong: who feedeth the hungry.

His constant and varied acts of mercy.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Evening Prayer.

PSALM CXLVII. *Laudate Dominum.*

The Restoration of the Church, a subject for Praise.

Occasion.—*Possibly written for the dedication of the walls of Jerusalem in the time of Nehemiah.*

Application.—*Naturally appropriate when the restoration of the spiritual or material fabric of the Church is in the mind of the worshipper.*

Use.—*For the restoration of a Church or the spiritual quickening of a parish by a Mission.*

Praise the Lord for the revival of work fallen into decay.

O PRAISE the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the out-casts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

The promise of which was shown by His restorative power in Nature.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God ;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

By the submission of all things to the power of His Word.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

And by His past dealings with Israel.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

PSALM CXLVIII. *Laudate Dominum.*

The whole Creation rejoiceth in the manifestation of His Kingdom.

Occasion.—*Israel believed that the restoration of its national existence affected not only the welfare of nations but even the physical universe, the powers of which are here called upon to rejoice in the freedom they will gain through her.*

Application.—*It is St. Paul who explains in Rom. viii. 19 how Israel's hopes will be fulfilled in the progress of Christ's Kingdom. Already some physical forces are being released and made use of by the redeemed in ways unthought of.*

Use.—*For Services connected with Scientific Meetings.*

Appeal to the angels and powers in Heaven,

O PRAISE the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made ; he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

To the powers and creatures of earth.

7 Praise the Lord upon earth : ye dragons, and all deeps ;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word ;

9 Mountains and all hills : fruitful trees and all cedars ;

10 Beasts and all cattle : worms and feathered fowls ;

11 Kings of the earth and all people : princes and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

To praise God for the progress of His Kingdom in which their future is bound up.

13 He shall exalt the horn of his people ; all his saints shall praise him : even the children of Israel, even the people that serveth him.

PSALM CXLIX. *Cantate Domino.***Blessings to the Church to be followed by
Missionary Zeal.**

Occasion.—*This Psalm fitly follows the last, for here Israel is invited to do what she called on Nature to do, namely, to thank God for her restoration which she feels must mean the submission of the heathen world to her God.*

Application.—*The Church rejoicing over some fresh manifestation of God's pleasure not only urges her sons to praise, but through its power and that of the Scriptures to bring the heathen world to the feet of her Lord.*

Use.—*For Foreign Missions.*

Praise to God for His love to the Church.

O SING unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

Fresh honour to be won by the spread of the Gospel.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his saints.

PSALM CL. *Laudate Dominum.***The last Hallelujah.**

Occasion.—Possibly written as a closing doxology to the whole Psalter. As it begins with saintliness so it ends with praise, thus being “a prophecy of the last result of the devout life.” The saint’s life sets in the glory of a Universal Hallelujah.

Application.—When the end comes then the Church hears as it were the voice of a great multitude and as the voice of many waters, and as the voice of many thunderings, saying, “Alleluia, for the Lord God Omnipotent reigneth.” So at the end of each month, as at the end of each year, this glorious triumph is anticipated and we think of that glad day when “everything that hath breath will praise the Lord.”

Use.—Commonly and naturally used at the end of every Eucharist. Trinity Sunday (*American Use*).

The Holiness and Power of God demand Universal Praise.

O PRAISE God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

