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*THE BAMPTON LECTURES, 1876.*

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THE  
WITNESS OF THE PSALMS  
TO  
CHRIST AND CHRISTIANITY.

*EIGHT LECTURES*

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# Witness of the psalms to Christ

William Alexander – 1877

The Psalmists cannot be put away from us, with an impatient shrug, to a more convenient season. At marriages and funerals, by sick-beds and in stately ceremonials, in churches and homes, they make their voices heard at every turn.

It will be understood that he who speaks of the Witness of the Psalms to Christ can scarcely belong to the school of those for whom the *predictive* element in Prophecy is secondary and unessential. . . . [however] the utterances of the Prophets are not merely predictive. The English Divines of the last century often used language which might seem capable of such a construction. The general tendency to this partial view was, probably, increased by a misapprehension of the limits which the context implied to Bishop Butler's apparently unguarded statement – 'Prophecy is nothing hut the history of events before they come to pass.' On the contrary, the Hebrew Prophets enunciate those great moral and even political axioms, which, as Coleridge says, 'are permanent prophecies because they are at the same time eternal truths, predictions which in containing the grounds of fulfilment involve the principle of foresight, and teach the science of the future in its perpetual elements.'

Let us then begin by considering the Twenty-second Psalm. . . . The presuppositions from which we need to start are but few. In default of evidence to the contrary, we hold that the title, which refers it to David, may safely be assumed; though even this is not necessarily bound up with the Messianic interpretation. We require, then, but two postulates: (1) That, whatever be the psychological explanation, Psalmists, as a matter of fact, speak, from time to time, in the Person of Messiah; (2) That Jesus on the Cross attributed it to Himself – or, at least, cited its opening words, and thus leads us to do so. That He uttered the 'Eli, Eli,' scepticism itself can scarcely doubt. It is the one Last Word of the seven which has been preserved by the two first of the synoptical Evangelists. Its record is an instance of fearless candor. There have not, as we know, been wanting those who, in days of rougher blasphemy, spoke of this utterance as weakness or cowardice. There are those living who write, in lower but not less bitter tones, of the cry wrung from a heart broken by the sense of a mission misunderstood; of the wail of a young life made for the sunshine of Galilee, as it felt the last golden drops pouring out on the dust of Golgotha. 'That voice of utter loneliness in the death-struggle,' exclaims the noble-hearted Rationalist, Schenkel, 'that entirely credible utterance, because it could never have been invented.' The question before us is – Who is this Forsaken One? To answer it, we must observe what are the traits of His position, circumstances, and character, as they are here delineated.

They are these: –

He is abandoned, scorned, and abject. His anguish shows itself by broken cries. We ask for the construction of the words immediately after the first line, but who can construe a sob?

My God! My God! why hast Thou forsaken me?  
Far from Thy salvation. . . .  
Words of My complaint. . .

So abject is He, and so scorned, that that strange word translated '*reproach* of men' is applied to him. He is surrounded by enemies typified by wild beasts.

Bisons have compassed Me, many a one.  
Strong ones of Bashan have surrounded Me.  
They have opened upon Me their mouth,  
As a lion roaring and ramping.

His suffering involves fierce thirst.

Is dried as a potsherd My strength,  
My tongue is cleaving to My palate.

Death is the consequence; laying or setting out for the sepulchre.

The sixteenth verse brings us very close to the Cross. We must pause upon the words rendered, 'They pierced My Hands and My Feet.' Above all, let us remember His own words, 'Behold ! My Hands and My Feet!' The Sufferer's hands and feet, then, are pierced. If not, a mysterious something is done to them. Those who have remarked the passages from ancient writers, which describe the extension of those who were crucified, will read with a fresh meaning the words in the seventeenth verse,

I may tell all my bones.

His garments are parted, and 'upon His clothing they cast a lot.'

But then this agony has a strange, yet real and most powerful influence, in bringing the nations of the earth to God. Not only will He declare His name unto His brethren. 'All the ends of the earth shall remember themselves, and turn unto the Lord. All the families of the Gentiles shall bow down before Thee.' The kingdom becomes the Lord's, and He is ruling and reigning among the Gentiles.' A great procession comes to worship. A mystic Feast is spread. There pass before us the forms of strong men in lusty pride, fed and sated with life's richest fare. 'All the fat ones of earth have eaten and bowed down.' – For these strong men

feel that, after all, there is One who 'brings together all the far-stretched pride and ambition of man, . . . They who are in one view 'earth's strong ones,' are in another 'goers down of dust.' But the poor and humble shall so eat that a new thrill of imperishable life shall pass into their souls. 'Your heart shall live for ever.'

Any one in whom these traits do not meet cannot supply us with an answer to our question. Of course, by allegorising, by denying that any particulars are described, critics may close their eyes to Christ. But with Him, and Him alone, we obtain an answer which is unforced, natural, and connected. It is easy to refer to David, to Jeremiah, to collective Israel. But unless these positive facts can be asserted of each or all of them; unless death, preceded by these particulars, or most of them, can be justly, and without palpable absurdity, affirmed of them; we have not found the object of our search. How can the conversion of the world, as the reward and consequence of suffering, lie hidden in some obscure nook of history? 'If you deny it,' cries Bossuet, 'the world itself is a witness against you.'

We may now give, in a constructive form, the Church's answer to the question which we have put.

Loaded with the sins of the world, Jesus began the Psalm upon the Cross to show that it was His. Four out of the last Seven Words certainly are taken from, or refer to, this portion of the Psalter. From the first verse on, there is scarcely a line which might not have come from the pen of an Evangelist. Instead of a colorless scene, instead of unmitigated darkness and inextricable confusion, there is color and detail. The echo of part of this very Psalm, hideously distorted and caricatured, comes up in the ears of the Forsaken One. Burning thirst; violent tension of suspended members, making the frame like that of a living skeleton; rude spectators gambling over the raiment; some wrong, probably piercing, done to the hands and feet; the feeling strange and out of place in God's universe; – all these are represented so vividly, so powerfully, so accurately, that Christian consciousness upon Good Friday turns to this Psalm as naturally and spontaneously as to the Nineteenth Chapter of St. John. Nineteen centuries of contemplation at the foot of the Cross have shown faith no discord between the Crucified Lord whom she adores, and Him who cries 'Eli, Eli.' If she ever tries in vain to get a glimpse of His features, it is because she cannot see distinctly for tears. But there is more than this. The Sufferer passes to glory by the edge of the sword (or a violent death), from the lion's mouth, from the claws of the dog, from the horns of the unicorn. The minute touch in the twenty-second verse, referred to in the Epistle to the Hebrews ('He is not ashamed to call them brethren, saying, I will declare Thy Name unto My brethren'), might not, by itself, attract our attention; but then it comes from Him who has cried, 'Eli, Eli,' whose Hands and Feet have been pierced; and we note that twice only, in quick succession,

just after the Resurrection, our Lord is recorded to have applied the word 'brethren' to his servants. The wonder of the Psalm is brought to a climax by the ordered development in which all is given. First, He who suffers is laid into the very dust of death. Then, risen from that dust, He proclaims His Name to His brethren, beginning from the Jews, and ending with the Gentiles from the very furthest parts of the earth.

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It will be observed that any one Psalm, definitively Messianised, is pregnant with the Messianic principle. It 'breaks the ice.' It makes it morally certain that a discovery so momentous will be expanded; that a figure so tragic, so majestic, so Divine, so loving, will again appear; that a voice so thrilling and so exquisite has not spoken its last. Messianism becomes at once the central scheme, the key to unlock the whole design.

I proceed to apply this, not so much to passages in the Psalms which give us a complete delineation of Christ's Passion or Glory, His Priesthood or His Kingdom, as to those, on a different and much smaller scale, which are applied to Him in the New Testament, or instinctively and universally by Christian consciousness. In this principle we find the colligation, so to speak, of isolated and separate Messianic traits and incidents by the thread of this leading idea. It is in this vast connection that we read the scattered Messianic incidents in the Psalms; it is from this central point that they radiate.

These *sporadic* Messianic passages may be divided into two classes – " those which paint His Character, and those which foreshadow His Life.

1. Those which delineate His Character are chiefly these.

He who is to be glorified through suffering is to wear a stainless manhood. The Psalmist's word need not signify a beauty of form and feature, standing out, as it were obtrusively, in distinct and separate significance, as if the Messiah were to be a Syrian rival of Adonis or Apollo. But assuredly the Psalmists indicated moral beauty, perfect sinlessness, when one of them exclaimed, 'Thou art fairer than the children of men.' His Life is one long self-denial. 'Christ pleased not Himself, but, as it is written, 'The reproaches of them that reproached Thee fell on me.' His career is marked by thoughtful considerateness for the afflicted. Of whom could the words 'Happy he who deals considerately with the afflicted' be so truly used as of Him who applies other words of the 41<sup>st</sup> Psalm to Himself? That tenderness and patience is not destitute of the equipoise of sterner qualities. A passionate zeal for God's glory consumes him. 'The zeal of Thine house hath eaten me up.' He is necessarily a Man of Sorrows. 'I beheld the transgressors, and was grieved because they kept not Thy word.'

2. The chief *historically* fulfilled prefigurations of this class are these. Is it not significant that

in the 22<sup>nd</sup> Psalm the Sufferer speaks so plaintively, with such prolonged cadence, of a human *mother*, while of a human *father* no word is said?

But Thou wast taking Me out from the body,  
Causing Me to cling upon the breast of My mother,  
Unto thee was I cast from the womb,  
From the body of My mother My God art Thou –

In the 132<sup>nd</sup> Psalm the song mysteriously hovers over Bethlehem. The careful reader, with the second Lesson for Christmas Morning, and the Greek version of the Psalm before him, seems to catch anticipations of St. Luke's narrative, and to hear broken snatches of '*Venite adoremus*' floating in the air. As life goes on, that exhibition of perfect sinlessness must lead to the world's groundless hatred; in Him the word must be true, 'They hated me without a cause.' The hidden wickedness, in the circle of His friends, is to find itself concentrated in a betrayer. 'Mine own familiar friend in which I trusted, which did eat of My bread, hath lifted up his heel against Me.' To that deep and tender Nature the nature of children would respond, and from the praises of infant-lips He would make a firm foundation on which to build up a fabric of strength. 'Out of the mouth of babes and sucklings Thou hast founded strength.' His wisdom will naturally utter itself in Parables and dark sayings, deeper than those of Asaph." This mysterious and divine Being is to move in an atmosphere of wonder. Certain Psalms are Psalms of the miracles of Jesus. The tone of the Evangelists, in speaking of our Lord's authority over the storms and waters, is exactly that of men whose minds were full of the awful and glorious music of the Psalmists in singing of God's power over the sea. We find the people, after the Miracle of the loaves, owning Jesus to be the Prophet, and thinking of coming and taking Him 'by force to make Him a *King*.' The reason was, that they had learned to apply the utterances of the 145<sup>th</sup> and 146<sup>th</sup> Psalms to the Messiah. Any reader who will carefully compare the reply of our Lord, sent back by the Baptist to His disciples, with a portion of the 146<sup>th</sup> Psalm will be struck by the coincidence. This coincidence is enhanced by one most significant distinction. Our Savior first relates the particular miracles, and then appends to them the general blessing, 'Blessed is he whosoever shall not be offended in Me.' The Psalmist first prefixes the general blessing, 'Happy is he that hath the God of Jacob for his help,' and then appends the miracles which were to be signs to Israel of God coming to help them:

Which giveth food to the hungry.  
The Lord looseth the prisoners.  
The Lord openeth the eyes of the blind.  
The Lord raiseth them that are bowed down.

'This peculiar manner of God's presence with His people by signs and miracles,' says Dean Jackson,' was punctually and specially forepropheied by the Psalmists.' Again: – The worship of Israel was provided in the Psalter with a song expressive of welcome to Messiah. The train of pilgrims met our Lord on Palm Sunday, singing the 118<sup>th</sup> Psalm with its refrain of Hosannah. The Messianic consciousness of the elect of Israel had, doubtless, mused for centuries on the Hymn with which they should greet the advancing footsteps of the Anointed. No new Hymn was needed. A strain had been given, in old times, for this very occasion.' There was,' says Dr. Jackson, 'a sweet harmony between the Prophet's song and the people's celebration.' That strain, our Lord seems to tell us, has not expended all its riches on one brief triumph; it waits to breathe out another welcome for another Advent. 'Ye shall not see Me henceforth, until ye shall say, Blessed be He that cometh in the Name of the Lord.' In addition to four of the seven Last Words, and. to the incident of the mockery in the language of the 22<sup>nd</sup> Psalm, two other references must not be omitted. In the sublime and touching picture which St. Matthew gives, for Hebrew readers especially, of the true Messiah King, Prophecy weaves its marvelous coincidences round His path. At each turn the Martyr King walks – " and when that last sad walk is ended, hangs upon the Tree – " in the light of a predestined sorrow, with the funeral bells of Prophecy tolling in the distance. That suffering Humanity was like a lyre, with some soul of music living along its strings, and ranging over the whole compass of the 22<sup>nd</sup> Psalm. And the 69<sup>th</sup> Psalm adds one line to the picture of the Passion. In the mockery of that dreadful Coronation, the King must have His festal cup on Golgotha.' They gave Him vinegar to drink mingled with gall,' writes St. Matthew, and the Sorrower in the 69<sup>th</sup> Psalm wails –

Reproach hath broken My heart.  
I am full of heaviness.  
They gave me also gall for My meat,  
And in My thirst they gave Me vinegar to drink.

And, finally, when the Body of Jesus is preserved from the indignity of a broken limb, the type of the Lamb and the utterance of the Psalmist about God's protection of the Righteous Man blend into one —

Not a bone of Him shall be broken.

It may be thought by some that such applications as these are unworthy of the gravity of the occasion; that they are a mere play of mystic fancy; that, at the best, they are signs, not to them that believe not, but to them that believe. Yet we surely obtain a very solid argument for proving the existence of a general scheme and leading idea in a writer's mind, when



we are able to show that there is a vast accumulation of passages capable of being explained by that scheme.

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### Imprecatory Psalms

If, then, our Lord is the Word made flesh; if His Will is one with that of the Moral Governor of the universe; if He embodies for us the Character of God, and that Character, at least as manifested to us, is not one of simple absolute benevolence; if 'what things the Father doeth, these also the Son doeth likewise;' and if He condescends to endow that Divine purpose with the human words which will best convey its import to us; – then it should not surprise us into unbelief, if, in the prophetic revelation of His will, we find Him expressing this more awful side of His Character.

It may be plausible to deny, not without bitter indignation, the Messianic application of the 110<sup>th</sup> Psalm, or the subjectively Messianic character of the 69<sup>th</sup> or 109<sup>th</sup> Psalm, on the ground that imprecation can never issue from those gentle lips; that images of war and carnage have nothing in common with the Messiah of the New Testament. Yet, after all, Who uttered the sentence, 'Those Mine enemies, who would not that I should reign over them, bring hither, and slay them before Me'? Who is to say, 'Depart from Me, ye cursed;' 'Depart from me all ye workers of iniquity,' in the words of the 6<sup>th</sup> Psalm?

"We have reached the point to which I desire to bring this discussion. If we believe that these imprecatory passages are Divine; that they belong to Him in whose hands are life and death; the load is lifted off, and laid upon One whose love is strong enough to bear the burden of their reproach.

According to Scripture, evil, in the long course of its development and reproduction, concentrates itself in successive principles, persons, systems, nations:" in Judas Iscariot, who betrayed his Lord; in the Jews, who rejected the flower and crown of all their history; in that ordered system of error and persecution, be it what it may, which is called Babylon. In return for all of which they have deprived us, some prophets of modern science are disposed to show us in the future a City of God minus God; a Paradise minus the Tree of Life; a Millennium, with education to perfect the intellect, and sanitary improvements to emancipate the body from a long catalogue of evils. Sorrow, no doubt, will not be abolished; immortality will not be bestowed. But we shall have comfortable and perfectly drained houses to be wretched in. The news of our misfortunes, the tidings that turn the hair white, and half break the strong man's heart, will be conveyed to us from the ends of the earth by the agen-



cy of a telegraphic system without a flaw. The closing eye may cease to look to the land beyond the River; but in our last moments we shall be able to make a choice between patent furnaces for the cremation of our remains, and coffins of the most charming description for their preservation when desiccated. Amidst such improvements as these, '*ascendendo ad axiomata, descendendo ad opera*,' the long evening of the world will grow brighter, until the inevitable day when the sun shall have become a shrunken and blackened cinder, and the earth be frozen into a ball of discolored ice. Do not think that it is the duty or inclination of a Christian preacher to disparage the splendid and solid gifts which modern philosophy has bestowed upon humanity. But this dream of one school of modern thought is utterly at variance with Christian eschatology. 'Ye have heard that Antichrist shall come.' The Head over much earth in the 110<sup>th</sup> Psalm is the Prince of this world, the head of a dark confederacy of evil which shall not be shattered until the last dread struggle. The 109<sup>th</sup> Psalm peals out its denunciations over Judas; over the Jewish nation as such; over him who is to appear, the Son of Perdition. No passage in the Psalms has given more offence than that which comes at the close of the tender '*Super flumina*.'

O daughter of Babylon! who art to be destroyed,  
Happy he who shall reward thee as thou hast rewarded us.  
Happy he who will take and dash thy babes against the rock.

But for the attentive student, the doom of Babylon hangs in the air of prophecy. We close the Psalter for a time; and after many days, as we draw near to the end of the whole volume of Revelation, we are startled by a new echo of the words of the old 137<sup>th</sup> Psalm. 'Babylon the Great is fallen, is fallen. Reward her even as she rewarded you: and double unto her double according to her works.'

No one at this time can, of course, be ignorant of the impression which has been produced upon all later expositions of these Psalms by the words of Herder in his '*Spirit of Hebrew Poetry*.' 'Sectarians repeat the imprecatory Psalms as if each individual was yet wandering across Judea, and pursued by Saul. They curse Edomites and Moabites to their heart's content. When these good people are hard put to it, they place terrible anathemas in the mouth of Him Who never reviled, because He allowed Himself to be reviled. Who never threatened, because He resigned Himself to suffering.'

Yet I will ask those who reverence Scripture to consider whether any other solution meets the objections which may be raised.

(a) That explanation which regards the 'enemies' as spiritual foes has a large measure of truth. It commended itself to a mind so far removed from mysticism as Arnold's. It is most

valuable for devout private use of the Psalter. For, though we are come to Mount Sion, crested with the eternal calm, the opened ear can hear the thunder rolling along the peaks of Sinai. In the Gospel, the wrath of God is revealed from heaven against all ungodliness and unrighteousness. Sin is utterly hateful to God. The broad gates are flung wide open of the city that lies foursquare towards all the winds of heaven; for its ruler is divinely tolerant. But there shall in no wise enter it anything that defileth, neither whatever worketh abomination; for He is divinely intolerant too. And thus when, in public or private, we read these Psalms of imprecation, there is a lesson that comes home to us. We must read them, or dishonor God's Word. Reading them, we must depart from sin, or pronounce judgment upon ourselves. Drunkenness, impurity, hatred, every known sin of flesh or spirit – these, and not mistaken men, are the worst enemies of God and of His Christ. Against these we pray in our Collects for Peace at Morning and Evening Prayer – 'Defend us in all assaults of our enemies, that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness.' These were the dark hosts that swept through the Psalmist's vision when he cried, 'Let all mine enemies be ashamed and sore vexed.'

Here is one point from which we are to view- the imprecations of the Psalmists. Conceive a created spirit enlarged so as to embrace the will of God in relation to all the children of men – a spirit looking from the margin of an eternal world upon the petty histories of the past, purified from personal hatred, partiality, and prejudice, and measuring all things by the counsels of God – such a spirit could say, without a taint of personal revenge, 'Let all mine enemies be ashamed.'

Still, the exposition does not completely meet all the exigencies of the case.

(b) The popular explanation of the day is, that in certain Psalms we find the utterance of an inferior legal spirit. It is instructive to see in the pages of Waterland how deeply this theory wounded the reverential instincts of Christians of that time. Is not this view, indeed, unjust to David, unjust to the elder dispensation, unjust to Scripture, unjust to ourselves?

It is unjust to David.

There is little reason for considering these Imprecatory Psalms as the utterance of David's longing for personal revenge. When we remember his chivalrous abstinence once and again from slaying the guilty Saul, we must allow that, for his age and time, he was singularly free from vindictiveness. It is not likely that he should keep malice and anger hoarded up in his soul, and relieve himself of it in the moments when he held communion with his God; cursing, just as he saw by faith the battlements of the city of Eternal Peace. It is very remarkable that each of the Psalms in which the strongest imprecatory passages are found contains also

gentle undertones, breathings of beneficent love. Thus, 'When they were sick I humbled my soul with fasting; I behaved myself as though it had been my friend or brother.' 'When I wept and chastened my soul with fasting, that was to my reproach.' 'They have rewarded me evil for good, and hatred for my love.'

This view is also unjust to the elder dispensation. That dispensation, indeed, had not the full revelation of human duty, because it was not endowed with the full impartation of divine grace. But, if the Psalms in question contain 'wild imprecations,' if a 'vindictive spirit burns fiercely in them,' we are not justified in styling that the 'spirit of the elder dispensation.' That spirit said, 'Thou shalt not hate thy brother in thy heart; thou shalt love thy neighbor as thyself.' The best Jewish commentators understand neighbor to include both kinsmen and strangers, both Israelites and non-Israelites. That spirit said, 'Rejoice not when thy enemy falls, and let not thy heart be glad when he stumbles.'

One well-meant, but desperate expedient we may pass over, though supported by a few considerable names. It is maintained that all in the 109<sup>th</sup> Psalm from the fifth to the nineteenth verse contains the maledictions which are uttered by the Psalmist's enemies, and not by the Psalmist himself. This apology, if available at all, would only cover one single Psalm.

Finally, this view (that the imprecatory portion of the Psalms is simply the expression of an unchristian and unspiritual element in the elder dispensation) is fatal to a true reverence for Holy Scripture in our own souls. Let men once be persuaded that this is the one possible explanation of these passages, and only one result can ensue. They will not abnegate the logic of their moral nature. They will reason in this way – These 'wild bursts of imprecation,' if they really be such, are not only unworthy to be heard in the public worship of the Church; they are unworthy of a place in the Book which professes to come to us from God. The mouth of the writers of these Psalms is 'full of cursing and bitterness.' Not all the golden commentary of the music of our Cathedrals can reconcile us to texts so revolting. The Psalter in which these hateful words stand shall not be our Psalter. The Bible between whose covers they are contained shall not be our Bible.

Much has been said, and more hinted, to excite odium against the imprecations in the Psalms. It will be long before we shall hear the last of the sad fact mentioned by Calvin that certain Franciscans could be hired by individuals to curse their enemies in the words of the 109<sup>th</sup> Psalm. Yet, before quoting the passages in Scripture which are the real key to the interpretation of these denunciations, we may see, from one instance, that the effect upon the hearts of those who receive these verses as part of the Bible has not been evil.

On the other hand, in what frame of mind will they be likely to use the Psalter who feel

bound to be perpetually apologizing to themselves for the Psalmists? It is not easy to reverence a book when dark stains seem to us to be engrained upon its pages, which we can only obliterate by the acid of our own conscious superiority. How, above all, when they turn to the New Testament, will they be able to receive that solemn interpretation of St. Peter, 'This scripture must needs have been fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas; . . . for it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take'? How will they bring themselves to agree with St. Paul, who applies these words to the Jewish people, 'And the rest were blinded, according as it is written, God hath given them the spirit of slumber unto this day'? And David saith, 'Let their table be made a snare . . . let their eyes be darkened that they may not see, and bow down their back away.' But, if these passages be understood as the elder generations of Christians understood them, a burden is lifted away from us. They are correlatives of the doctrine of retribution. They are spoken, if we conceive rightly, by One who expresses, as far as human language can, the doom which is the sure decree of the Governor of the world. Unless it is wrong and incredible that God should punish terribly, it is not wrong or incredible that His Son should give warning of it in the most vivid and impressive way. Everyone has felt the force of the taunt of the Jansenists against their oppressors, 'God is forbidden to work miracles here. By order of the King.' Is there, then, a precinct in the Psalter round which a circle can be drawn over which men are entitled to write – 'The King of kings and Lord of lords is forbidden to use the Imperative, or any equivalent for the Imperative, in the Hebrew language. By order of a popular sentiment'? Yet He is not an angry man, uttering in one Psalm twenty-six maledictions in rapid succession. He is not like an accuser flushed with a natural indignation. He is the Priest or Herald, standing upon the stairs of an altar draped in black, and pealing out to an assembled world the interdict of God. He is the Son of Man, still, as in the days of His flesh, 'looking round' – not, indeed, upon a narrow circle in Galilee, but upon a vast throng of the enemies of God, 'with anger, being grieved for the hardness of their hearts.' He is as the Judge, who puts on the black cap and passes, sorrowfully, it may be, the judgment of a law, with which, in spite of that sorrow, his own reason and conscience are in perfect harmony. Then, finally, in the most awful of these Psalms, the denunciations die away into a strain which, in the original, falls upon a modern ear with something of the cadence of pathetic rhyme –

My heart is wounded within Me.' Psalm cix.

There is another class of Psalms which may be called typically, or historico-typically Messianic. They are pervaded by the great principle of *reversion*.

The principle of *reversion* is important, not only in itself, but as affording the basis of an argument for the date of many of the Psalms.

Prophecy is not sporadic and isolated. It is an organic development from a primitive sporule under the direction of a Divine Mind. The future stands in organic connection with the present and the past. Words are spoken, as if at random and before the time; they come back after many days. Strokes are added to the Martyr Image by a hand which lets the pencil fall, and does not resume for centuries the part of the picture which has last been touched. Threads of golden lustre are dropped, and generations elapse before they are taken up again, and woven into a tissue for which we see they were destined, and which would be incomplete without them. Thus the Protevangelion finds no exposition until the 91<sup>st</sup> Psalm, 'The young lion and the dragon shalt thou tread under thy feet.' Thus in the 110<sup>th</sup> Psalm the principle of *reversion* leads us back to Melchisedec. In this way, each great form and exemplar of the sacred history molded by God recurs in its great essential principles. As time goes on, the language of Prophecy is thus perpetually being enriched. David, Sion, Jerusalem, Babylon, Edom, 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. Indeed, all predictions of the future must adopt some such system of shadowing forth events by other events, constituted to be their types; – otherwise, they must be molded in a mode of expression which would, almost of necessity, defeat one of the purposes of Prophecy. The future is thus written in the dark but magnificent language of 'a function or form of the past dealings of God's Providence.' David, Sion, Jerusalem, are perpetually used.' The Hebrew Prophets,' says Bishop Lowth, 'employ images taken from the history of past events which have a conspicuous place in their annals, and that in colors which though not identical are very like, depicting and illustrating the future by the past, the new by the old, the unknown by the known.'

Forgetfulness of this principle has led to strange assertions of the date and authorship of the Psalms. Thus, a famous critic – Hitzig – attributes twenty-seven Psalms to Jeremiah, overlooking the *reversion* which characterizes Prophecy. Of this we have one most remarkable instance in Jeremiah's life. That Prophet gives to Pashur the name of

Fear round about.

But these words are a literal quotation from the 31<sup>st</sup> Psalm, which is thus shown to have been already in existence, and well known in Jeremiah's time. It is further to be observed

that there are Psalms which are mystically Messianic; or rather that there is a current of thought of that particular kind washing through and through them.

It is not a tenable position to maintain that we are debarred from making any application of this kind which has not been distinctly provided by our Lord and the writers of the New Testament. For the whole atmosphere of Jewish religious thought was heavily charged with mystical elements, when our Lord came. There was a mystical pre-Christian, just as truly as there has arisen a mystical post-Christian, exegesis. If this principle of interpretation was false and fanciful, it stood out prominently before our Lord and his Apostles; and it would be strange, indeed, that they should not only refrain from condemning it, but conform to it again and again. As regards the Psalms in particular, the Epistle to the Hebrews is the Psalter Messianized mystically. It is the perfect efflorescence of that ancient stock of interpretation.

# APPENDIX.

## LECTURE I.

NOTE A, page 4.

IN preparing the following list of passages from the New Testament in which portions of the Psalms are either incorporated or referred to, I have received especial assistance from Dr. Kay on the Psalms *passim*, and from Dr. Neale, 'Commentary on the Psalms,' vol. i. pp. 426-470 (Dissertation III., 'The Mystical and Literal Interpretation of the Psalms'). I have devoted considerable care and thought to these references, but feel that after all they may not be quite complete.

<i>Psalms.</i>	<i>New Testament.</i>
i. 2 . . . . .	Rom. vii. 22.
i. 3 . . . . .	Apoc. xxii. 2.
ii. 1 . . . . .	Acts iv. 25.
ii. 2, 7 . . . . .	St. Matt. xxvi. 63 ; St. John i. 49 ; Acts xiii. 32 ; Rom. i. 4 ; Coloss. i. 18 ; Hebrews i. 2-5.
ii. 9 . . . . .	Apoc. ii. 27 ; xi. 15, 17 ; xii. 5 ; xix. 15.
ii. 12 . . . . .	St. John vi. 29.
iv. 4 . . . . .	Ephes. iv. 26. <sup>1</sup>
v. 9 ; x. 7. . . . .	Rom. iii. 13, 14.
vi. 8 . . . . .	St. Matt. vii. 23.

<sup>1</sup> Translated by the LXX, ὁργι- Wordsworth's exhaustive note on  
ζεσθε καὶ μὴ ἁμαρτάνετε. See Bishop Ephes. iv. 26.



<i>Psalms.</i>	<i>New Testament.</i>
viii. 2 . . . . .	St. Matt. xxi. 15, 16 ; xi. 25, (28, 29) ; St. Luke x. 6-21 ; Ephes. i. 19.
viii. 4, 6, 7, 8 . . . . .	1 Cor. xv. 27-39.
ix.-xiv. . . . .	Apoc. v. xvi. <sup>1</sup>
xiii.-xiv. . . . .	Apoc. vi. 10.
xvi. 9, 12 . . . . .	Acts ii. 25-28 ; xiii. 35.
xvii. 14 . . . . .	St. Luke xvi. 18 ; xx. 34.
xvii. 15 . . . . .	1 Cor. xiii. 12 ; xv. 49 ; 2 Cor. iii. 18 ; 1 St. John iii. 2.
xviii. 1, 2 . . . . .	Hebrews ii. 13 ; Acts ii. 21.
xviii. 2, 4 . . . . .	St. Luke i. 69.
xviii. 49 . . . . .	Rom. xv. 9.
xix. 2 . . . . .	Rom. i. 19 ; x. 18.
xix. 4 . . . . .	Rom. x. 18. <sup>2</sup>
xxii. 1 . . . . .	St. Matt. xxvii. 46 ; St. Matt. xv. 34.
xxii. 7, 8 . . . . .	St. Matt. xxvii. 39-43.
xxii. 11, 21, 22, 31 . . . . .	2 Tim. iv. 17. <sup>3</sup>
xxii. 18 . . . . .	St. Matt. xxvii. 35 ; St. John xix. 23, 24 ; 1 St. Peter v. 8.
xxii. 22 . . . . .	St. John xx. 17 ; St. Matt. xxviii. 10 ; Hebrews ii. 11, 12.
xxii. 26 (lxix. 32) . . . . .	St. John vi. 50.
xxii. 27 . . . . .	St. Luke xv. 17 ; xxii. 24 ; Philipp. ii. 10.
xxii. 31 . . . . .	Rom. iii. 25-26.
xxiii. . . . .	St. John x. 15-17 ; Hebrews xiii. 20 ; 1 St. Peter ii. 25.
xxiv. 1, 4 . . . . .	St. Matt. v. 8 ; 1 Cor. x. 25.
xxiv. 7, 10 . . . . .	1 Cor. ii. 8. <sup>4</sup>
xxv. 3 . . . . .	Rom. v. 3-5.

<sup>1</sup> 'Psalm ix. is a vision of Judgment upon *Nations* rising against God ; x. upon proud and prosperous Atheism ; xi. on the violence of open persecutors ; xii. on the hypocrisy of deceivers ; xiii. on those who appear to have crushed the truth ; xiv. on a general apostacy in faith and morals. Thus these seven Psalms may be compared with the seven seals, trumpets, and vials of the Apocalypse. They

are consummated (as those septenary groups of the Apocalypse are) in a vision of ascension and glory (Psalm xvi).—Bishop Wordsworth on Psalm ix.

<sup>2</sup> See Jackson's *Works*, vii. 143, 144.

<sup>3</sup> St. Paul makes the reference as feeling that his life is a reflection of his Master's.

<sup>4</sup> 'Had they known Him to be

*Psalms.**New Testament.*

xxxv. 13 (see Hebrew text ;)

- xxxvii. 2, 11, 22, 29      St. Matt. v. 5.  
 xxvi. 6 ; xxviii. 2      1 Tim. ii. 8.  
 xxvii. 1      St. John ix. 5 ; xii. 46 ; St. John i. 5.  
 xxix. 3, 4      Apoc. x. 3-4 ; xvii. 1.  
 xxix. 7      2 Thessal. i. 8.  
 xxx. 5      St. John xvi. 20.  
 xxxi. 13 ; xxxv. 11 ; ii. 2      St. Matt. xxvi. 60 ; xxvii. 1.  
 xxxii. 1      Rom. iv. 6.  
 xxxiii. 3      Apoc. v. 9.  
 xxxiv. 12, sqq.      1 St. Peter iii. 10-12.  
 xxxiv. 20 ; xxxv. 10      St. John xix. 36.  
 xxxv. 19      St. John xv. 25.  
 xxxv. 23, 24 ; xxxviii. 15,  
     xl. 5      St. John xx. 28.  
 xxxvi. 4      Rom. xvi. 19.  
 xxxvi. 6 ; xlii. 5      Rom. xi. 33.  
 xxxvi. 8      Apoc. xxi. 1.  
 xxxvi. 9 ;<sup>1</sup> (lvi. 13)      St. John i. 4 ; viii. 12 ; ix. 5 ; xii. 46.  
 xxxvii. 9      St. Matt. v. 5.  
 xxxix. 7      Hebrews iii. 14.  
 xxxix. 12      1 St. Peter ii. 11 ; Heb. xi. 13.  
 xl. 6, 8      Heb. x. 16, 17.  
 xl. 8, 10      Hebrews x. 5-7.  
 xl. 9      St. John xiii. 18.  
 xlii. 6      St. Matt. xxvi. 38 ; St. Mark xiii. 34 ; St.  
     John xii. 27.  
 xliv. 12      Rom. viii. 36.  
 xlv. 2      St. Luke iv. 22.  
 xlv. 3      Apoc. xix. 15 ; Hebrews i. 8, 9.  
 xlv. 7, 8      St. John iii. 34.  
 xlv. 13      Ephes. v. 27.  
 xlvi. 4 ; (lxxv. 9 ; xxxvi. 8)      St. John iv. 13, 14 ; Apoc. xxii. 1.  
 xlvii. 8      Apoc. xi. 15-17.  
 xlix. 5      St. John xiii. 10 ; Ephes. vi. 13.

the *Lord of Glory* unto whose honour  
 David consecrated this hymn.—*Jack-*  
*son*, viii. 446.

<sup>1</sup> Of how much of St. John's Theo-  
 logy is this verse the root!

<i>Psalms.</i>	<i>New Testament.</i>
xliv. 8 . . . . .	St. Luke ix. 25.
xliv. 12 . . . . .	St. Luke xv. 22 ; 2 St. Peter ii. 12.
xliv. 14 . . . . .	1 Cor. vi. 2.
xliv. 18 . . . . .	St. Luke xii. 19.
l. 12 . . . . .	1 Cor. x. 27, 28.
li. 10 . . . . .	2 Cor. v. 17.
li. 19 ; (Hosea xiv. 3)	Hebrews xiii. 15.
li. 4 . . . . .	Romans iii. 4.
lv. 7 . . . . .	St. Matt. xxi. 17 ; St. Luke xxi. 37 ; Apoc. xii. 14.
lv. 22 . . . . .	1 St. Peter v. 7.
lvi. 13 . . . . .	St. John viii. 12.
lvii. 5-11 . . . . .	St. Matt. xxviii. 9-18.
lviii. 8 . . . . .	1 Cor. xv. 8.
lx. 1 . . . . .	Rom. xi. 1.
lxii. 12 . . . . .	Rom. ii. 6 ; 1 Cor. iii. 8 ; Heb. vii. 16- 25 ; Apoc. ii. 23.
lxvii. 2 . . . . .	Ephes. iii. 1-11.
lxviii. 5 . . . . .	St. John xiv. 18.
lxviii. 18, 13 . . . . .	Ephes. iv. 8, sqq. ; Heb. i. 3.
lxix. 23, 24, 25 . . . . .	Rom. xi. 8-10 ; St. Matt. xxiii. 38 ; 1 Thessal. ii. 16.
lxix. 9 . . . . .	St. John ii. 17 ; xv. 25 ; Rom. xiv. 3. <sup>1</sup>
lxix. 25 . . . . .	Acts i. 20.
lxxi. 21, 22 . . . . .	St. Luke i. 49.
lxxii. 15 . . . . .	Hebrews vii. 16-25 ; Apoc. i. 18.
lxxii. 18 . . . . .	St. Luke i. 68.
lxxiii. 1 . . . . .	St. Matt. v. 8 ; Galat. vi. 14.
lxxiii. 28 . . . . .	1 Cor. vi. 17 ; St. James iv. 8 ; Heb. vii. 19.
lxxvii. 19 . . . . .	Rom. xi. 33.
lxxviii. 2 . . . . .	St. Matt. xiii. 35.
lxxviii. 24, 25 . . . . .	St. John vi. 31. <sup>2</sup>

<sup>1</sup> Note how emphatically St. Paul refers this text of the Psalm to Christ, and proceeds from it to the principle, *ὅσα γὰρ προεγράφη, κ.τ.λ.* Rom. xv. 4.

<sup>2</sup> Does lxxxi. 9 (as translated in

LXX) throw any light upon Heb. x. 20 ? Cf. *οὐκ ἔσται ἐν σοὶ Θεὸς πρόσφατος* with *ὁδὸν πρόσφατον*. As Augustine says : 'Christ is in some sense a new way ; yet not false. 'Qui sempiterni non sunt recentes.'

<i>Psalms.</i>	<i>New Testament.</i>
lxxix. 1 . . . . .	Apoc. xi. 2.
lxxxii. 5 . . . . .	1 St. John ii. 11.
lxxxii. 6 . . . . .	St. John x. 34-38.
lxxxiii. 5 . . . . .	St. Luke xxiv. 38.
lxxxiii. 5, 14 . . . . .	Apoc. xx. 7-9.
lxxxiv. 2 . . . . .	2 Cor. v. 2 ( <i>ἐπιποθοῦντες</i> ).
lxxxv. 9, 10 . . . . .	St. John i. 14.
lxxxvii. 1 ; 1-3. . . . .	St. Matt. v. 14 ; Ephes. ii. 19 ; Philipp. iii. 20 ; Coloss. iii. 11 ; Hebrews xi. 16 ; Apoc. xx. 2.
lxxxvii. 4 . . . . .	Acts of Apostles [see Bp. Wordsworth on Psalm lxxxvii].
lxxxvii. 5 . . . . .	St. John iii. 5 ; St. Luke x. 20.
lxxxvii. 6 (lxix. 28) . . . . .	Philipp. iv. 3 ; Apoc. iii. 5 ; xiii. 8 ; xx. 12 ; xxi. 27.
lxxxviii. 11 . . . . .	Apoc. ix. 11.
lxxxix. 21 . . . . .	Acts xiii. 32.
lxxxix. 27 . . . . .	Apoc. xix. 16.
lxxxix. 38 . . . . .	Rom. xi. 1, 2.
xc. 11 . . . . .	St. Matt. iv. 6 ; St. Luke iv. 9-10.
xc. 13 . . . . .	St. Mark xvi. 18 ; St. Luke x. 19.
xciv. 11 . . . . .	1 Cor. iii. 20.
xcv. 7 . . . . .	St. John x. 28.
xcv. 8, 11 . . . . .	Rom. xvi. 20 ; Hebrews iii. 7-11 ; iv. 7.
xcvi. 10 . . . . .	Apoc. xi. 17, 18.
xcvii. 7 . . . . .	Hebrews i. 6.
xcvii. 10 ; (xlv. 7 ; cxxxix. 20, 21) . . . . .	Rom. xii. 9.
xcviii. 1 . . . . .	St. Luke i. 54, 55, 72.
ci. 4 . . . . .	St. Matt. vii. 23.
cii. 18 . . . . .	2 Cor. v. 17.
cii. 25-27 . . . . .	Hebrews i. 10.
cii. 27 . . . . .	Hebrews xiii. 8.
civ. 5 . . . . .	Hebrews i. 7.
civ. 35 . . . . .	Apoc. xix. 1, 3, 4, 6 ( <i>!</i> )
cv. 40 . . . . .	St. John vi. 35.
evi. 20 . . . . .	Rom. i. 23.
evii. 9 . . . . .	St. Luke i. 53.

<i>Psalm.</i>	<i>New Testament.</i>
cix. 8 . . . . .	Acts i. 20.
cix. 27 . . . . .	Acts iv. 28.
cx. 1-4 . . . . .	St. Matt. xxii. 41-46 ; xxvi. 64 ; xxviii. 18 ; St. Mark xii. 35-37 ; St. Luke xx. 41-44 ; xxiv. 50, 51 ; Acts ii. 33, 34, 35 ; iii. 21 ; vii. 56 ; 1 Cor. xv. 25 ; Ephes. i. 20-22 ; Philipp. ii. 7-9 ; Hebrews i. 3-13 ; v. 6 ; vi. 1 ; vii. 1-7, 21 ; x. 12, 13 ; 1 Pet. iii. 22.
cx. 3 (בְּהַר־יִקְרִיט) . . . . .	Apoc. xix. 14 ; St. John i. 13 ; James i. 17, 18 ; 1 St. Pet. i. 3.
cx. 3 (בְּרוֹת) . . . . .	Rom. xii. 1 ; xv. 6.
cxii. 9 . . . . .	2 Cor. iv. 14 ; ix. 9.
cxiii. 8 . . . . .	St. Luke i. 52.
cxvi. 6 . . . . .	St. Matt. xi. 25 ; 1 St. Peter ii. 2.
cxvi. 10-13 . . . . .	2 Cor. iv. 13 ; St. Matt. xxvi. 27.
cxvi. 16 . . . . .	Titus i. 1 ; St. James i. 1 ; 2 Peter i. 1 ; St. Jude v. 1 ; Apoc. i. 1.
cxvii. 1, 2 . . . . .	Rom. xv. 2 (see Dr. Kay)
cxviii. 5, 6 . . . . .	Hebrews xiii. 6.
cxviii. 18 . . . . .	2 Cor. vi. 9. <sup>1</sup>
cxviii. 22 . . . . .	St. Matt. xxi. 42 ; xxi. 9 ; St. Mark xii. 10 ; St. Luke ii. 34 ; xx. 17 ; Acts iv. 11 ; Ephes. ii. 20 ; 1 St. Peter ii. 4-7.
cxviii. 26 . . . . .	St. Matt. xxiii. 39 ; St. John xii. 13.
cxix. 45 <sup>2</sup> . . . . .	St. James i. 25.

<sup>1</sup> Compare ὡς παιδευόμενοι καὶ μὴ θρασυόμενοι (2 Cor. vi. 9) with παιδευὼν ἐπαίδευέ με ὁ κύριος, τῇ δὲ θάρσει οὐ παρέδοκέ με (Ps. cxviii. 18). See Dean Stanley on the passage.

<sup>2</sup> The 119th Psalm has ever been unpopular with those who read the Psalter merely as literature. The longest of the entire collection, it is formed of twenty-two strophes, each consisting of eight distichs, the whole eight commencing with the same letter in the order of the Hebrew alphabet. The English satirical poet speaks

somewhat contemptuously of the direction of thought by *rhyme*.

‘For rhymes the rudders are of verses,

With which, like ships, they steer their courses.’

The same determining power is said to be exercised by the alliteration of initials in the Psalm—and so it is stigmatised as ‘not poetry, but simply a Litany, a sort of Chaplet.’ The word *tōrah* occurs twenty-five times, *chōk* twenty-three times, and so on with a succession of synonyms,

<i>Psalms.</i>	<i>New Testament.</i>
cxix. 70 . . .	Rom. vii. 22.
cxix. 89 . . .	1 St. Peter i. 23, 25.
cxix. 142 . . .	St. John xvii. 17.
cxix. 165 <sup>1</sup> . . .	1 St. John ii. 10.
cxx. 3, 4 . . .	St. Luke xi. 22 ; St. James iiii. 6.
cxx. 4 . . .	Ephes. vi. 16.
cxx. 7 . . .	Ephes. ii. 14.
cxxviii. 6 . . .	Galat. vi. 16.
cxxx. 4 <sup>2</sup> . . .	1 St. John ii. 1, 2.
cxxxi. . . .	St. Matt. xviii. 2-4.
cxxxii. 7 . . .	St. Luke ii. 8, 15, 16.
cxxxii. 11 . . .	Acts ii. 36.
cxxxii. 17 . . .	Heb. vii. 14 (LXX, ἐξανατελῶ) ; St. Luke i. 69.
cxxxiii. 1-2 . . .	Acts ii. 1.
cxxxiv. 2 . . .	1 Tim. ii. 8.

the word (רבר) being repeated some thirty times. Entire phrases are reproduced again and again, especially the prayer, 'quicken me.' Yet few Psalms are dearer to the Church's heart. Keble speaks of 'the direct lightning-like force of those inspired sentences.' Thousands of Christians repeat the greater portion of it every day. (See Prayers for the Third, Sixth, and Ninth Hours, in the *Treasury of Devotion*.) It contains the shortest and most pregnant statements of the great principles of the spiritual life. All that St. Paul says of Peace and Liberty (Romans v. 1, viii. 21, &c.) is but the expansion of

שָׁלוֹם רָב (v. 165), and

וְאַתְּהֶלְכָּה בְּרִחְבָּהּ (v. 45).

It seems to stir the spirit of St. James when he writes again and again of 'the law,' 'the perfect law of liberty' (i. 25, ii. 8, 11, 12). I have spoken in one of these Lectures of 'the long featureless distances of

the 119th Psalm.' Any one who wishes to see how these distances may be made to become full of life and colour—how these distichs are inter-linked by a higher connection than that of logic—will do well to study Dr. Pusey's Sermon on vv. 59-60 (*Sermons during the Season from Advent to Whitsuntide*, pp. 156-170). I will only add one other testimony—that of Mr. Ruskin in the *Fors Clavigera*:—'It is strange that, of all the pieces of the Bible which my mother thus taught me, that which cost me most to learn, and which was, to my child's mind, chiefly repulsive—the 119th Psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God.'

<sup>1</sup> See Dr. Kay's note, pp. 399-400.

<sup>2</sup> הַפְּלִיחָה . . . παρὰ σοὶ ὁ ἰλασμός ἐστιν (LXX).

<i>Psalms.</i>	<i>New Testament.</i>
exxxvii. 8, 9 . . . . .	Apoc. xviii. 4, 6, 8.
exxxviii. 8 . . . . .	Philipp. i. 6.
exliii. 1 . . . . .	1 St. John i. 9.
exlv. 14 . . . . .	St. Luke xiii. 13.
exlv. 19 . . . . .	St. John xv. 7.
exlvi. 7 . . . . .	Acts i. v. 24.
exlvi. 5-9 . . . . .	St. Matt. xi. 1-6.
exlvii. 2 . . . . .	St. John xi. 52.
exlvii. 3 . . . . .	St. Luke iv. 18.
exlvii. 4 . . . . .	St. John x. 3.
exlvii. 9 . . . . .	St. Luke xii. 24.
exlvii. 15 . . . . .	2 Thess. iii. 1 ; 2 Tim. ii. 9.
exlviii. 14 . . . . .	Ephes. ii. 13.
exlix. 5, 6, 7 . . . . .	2 Cor. x. 4, 6 ; Heb. iv. 12 ; Apoc. vi. 16 ; xix. 2.

## NOTE B, page 12.

I venture to extract some interesting pages from Mr. Plummer's excellent translation of Dr. Döllinger's 'Prophecies and the Prophetic Spirit in the Christian Era.'

*Beauregard's Prediction of the French Revolution.*—'But on the other hand it is true that, thirteen years before the outbreak of the Revolution, a celebrated preacher, Beauregard, declared from the pulpit in Notre Dame: "The temples of God will be plundered and destroyed, His festivals abolished, His name blasphemed, His service proscribed. Yea, what hear I? What see I? In place of hymns in praise of God, lewd and profane songs will be sung here; and the heathen goddess Venus herself will dare here to take the place of the living God, to set herself on the altar, and to receive the homage of her true worshippers." All this actually came to pass some years later, and that too in the very church in which the prophetic words had been spoken. But he who knows the condition of Paris at that time, he who considers what, for instance, Walpole says on the subject in his letters, can