

and gave them utterance so that the ritual might never become dead formalism for the people? The religion which has presented us with the author of this psalm as one of its normal fruits, has given proof that it was what it professed to be, the religion of the Living God. But this is only one side of the question. The psalm is not merely a fruit, but a fruit containing a seed destined to bear after its kind. Its conception of sin is not indeed substantially different from that embodied in the ritual and ceremonial system. Whether we accept Leviticus as a whole, or confine ourselves to the cultus so far as it is alluded to in the prophets, we must admit that it teaches the guilt, the defilement, the corrupting effect of sin, the need of expiation and purgation in connection with its pardon, essentially in the same way as this psalm. But this psalm gives the true expression, with a direct and personal application, so that it had a force far beyond what it could have had for the multitude before. Generations after the Psalmist's day could take his words, and use them, and feel and understand them, and be given an insight into the real corruption of their sinful state, and be filled with a deepened horror of it, and realize their need of a divine purgation from it, and come to the appointed sin offerings and lustration of the temple-service, with a clearer sense of what these were provided for, and a truer faith in effect, and a warmer gratitude to the God who had ordained them, just because they had used the words of this fifty-first Psalm, and had been helped by David's genius, and his inspiration by the Holy Ghost. I say David's *genius*: for now I come to a positive vindication of this title to the authorship of this psalm. There are certain men in whom a nation or a period seems to culminate. They are the result which was to be reached by the antecedent processes; but this is not all they are. They seem to have been produced for the purpose of receiving a fresh endowment in themselves, and for the world through them. Such a man was Augustus Caesar—a legitimate product of his age indeed; but where would the after centuries of Rome have been, had not Augustus received the special qualification for Emperor, that he had been ordained to exercise, to set the type of what the great empire and a great emperor should be? Such a man, again, was George Washington, a typical Anglo-American of his time, and yet one who has made American manhood different, changed for the better from what it would have been, had he not been raised up to put his own characteristic stamp upon it. And such a man was David, King of Israel, in a higher degree than either, because his influence was of a higher kind. He was a Hebrew of the Hebrews. His people could understand him, and sympathize with him, and he with them. In the character of his faults, as well as his virtues, he was so truly of his race and age, that there was nothing to weaken the hold he had upon his people, his very limitations, intellectual, moral and social, keeping him well within their sphere. But he had been qualified to know God, and love God, and see God by love,

as no other Hebrew had done since the days of Abraham, with a love that interfused itself through his whole human nature, so as to make his devotion very different from the solemn reverential tribute offered by Moses and those trained by him to the God he saw on Sinai. This is the reason why the whole Book of Psalms may be justly spoken of as the Psalms of David, though less than half the number have been even claimed as his personal productions; for the spirit of the whole book is David's spirit, its God is David's God, loved and feared and trusted in David's way; and David's personal experiences are the occasions used by God to draw forth from his heart first the emotions which through his voice found the very utterance desired by the universal heart of man. Now this fifty-first Psalm is so imbued with the Davidic spirit, is so manifestly an antecedent and not a consequent in the course of spiritual culture, whose record is in the psalms and in the prophets, that it would need stronger evidence to fix it at a later date than has been produced to remove it from the earlier. Consequently I find no difficulty in accepting it as a Psalm of David's, wrought by the Holy Spirit out of that heart made so sore with God's chastisement as to send quivering of its contribution through each strain of word and music, a heart that had found in itself the roots of adultery and murder, and had learned to loathe the sin even more than it felt the punishment. And the secret of this is shown us here as in the other Davidic Psalms. David cared for God as he did not care for men, and thought of how his deeds appeared to God as the measure of their worth. That his sins were sins to God was such an awful thing to him, that he actually could not take into account the wrong he had done to man, and his guilt in the sight of men. His shame before them was nothing. Let him only be made clean in the sight of God, and that purity would be to him the one whiteness in the world. This is the reason for his language as to the worth of sacrifices. He was not seeking for the mere removal of his guilt and remission of its penalty. He wanted the sin purged away from his heart, so that God would not see it there and it would not come between him and God's loving favor. He would have washed and purged, though his heart would have to be worn away in the cleansing process and need to be created anew. He was willing to have a broken and contrite heart if it might so be cleansed from sin, because though of little worth to men, by God it would not be despised. This personal devotion to God, which is the key note of the Book of Psalms, is the special characteristic of the David depicted to us in historical books of Scripture. We may, therefore, claim that this Psalm, so peculiarly permeated by David's spirit, is his by internal evidence as distinctly as by ecclesiastical tradition."

Of fourteen missionaries recently sent out by the Church of England Zenana Missionary Society, three were honorary (self-supporting), four draw no salary, two have their salaries provided by friends, and five only are chargeable to the society.

BOOKS RECEIVED.

HOME KNOWLEDGE ATLAS. Published by Home Knowledge Association, Toronto.

This Atlas comprises geographical, astronomical, historical, and statistical matter of the most valuable, interesting and complete kind. It contains also a gazetteer of all the cities, towns, villages and post-offices in Canada and the States. Fully indexed. There are about 180 maps of countries, provinces, states and islands, also maps and plans of all the chief cities in the world, maps of all the ancient kingdoms and empires. The astronomical section in addition to a history of astronomy gives star charts, maps of the solar system, &c. The biblical maps are 28 in number, a most valuable collection of matter for biblical instruction. The diagrams are of extreme interest, enabling persons who get confused by figures to realise the comparisons that are made as to sizes of different countries, their different populations, religions, debts, railways, armies, money circulation, drinks of all classes, crops, mineral products and areas of land and water. The Canadian section has a history of Canada and gives a complete list of all the principal officials in public positions in the Dominion. A more complete compilation of this kind could not be. The enterprise, judgment, great skill, and taste shown in its literary arrangements, and in its complete, artistic and scientific information, must meet with the highest commendation and command a rich reward.

THE CHURCH ECLECTIC, Feb. 1888. W. T. Gibson, Utica, N.Y., editor and proprietor. This magazine of Church literature, with notes and summaries, is one of the most interesting and serviceable of Church periodicals. It, as its title implies, is eclectic, it culls the choicest articles from the Church press of Europe and the States, and not infrequently honours the DOMINION CHURCHMAN by re-publishing our articles. Occasional papers also appear, written for the Eclectic, which usually show scholarship and literary power. The notes of Church life abroad are always interesting, we have especially enjoyed those of a priest travelling in England; knowing so well many places and churches he describes, we can testify to his fidelity and descriptive faculty.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

ADOLPHUSTOWN.—The building committee of the U. E. L. Church intend to finish the interior next summer. Small contributions from friends will be thankfully received.

BATH.—The missionary meeting here was the best held for years.

CLAYTON.—The Rev. John Osborne begs to acknowledge the receipt of the following sums towards the purchase of the parsonage for Clayton and Innisville: The Rev. J. W. Burke, \$5; Rev. J. A. Morris, \$2; Rev. F. Codd, \$2. Further subscriptions are still needed, and will be acknowledged in the DOMINION CHURCHMAN.

BARRIEFIELD.—The congregation of St. Mark's has raised over \$200 since last Easter, in addition to the annual revenue. A good part of this will be spent either in liquidating the debt or in improving the church. A Woman's Working Guild has been organized under the title "The Guild of St. Mark's," with the following officers:—Mrs. Jones, president; Mrs. Baxter, vice-president; Mrs. Nash, treasurer; Mrs. J. A. Wilmot, and the Misses Hunter, Hamilton, Kate Baxter, G. Patterson, Frances Leader, Maud Hutton, collectors. The Guild will canvass the parish for monthly subscriptions, and will also make and sell surplices, stoles, communion linen. Arrangements have been made with manufacturers, by which sterling silver or electro-plate communion services of correct ecclesiastical designs may be furnished by the Guild.