

popular. Jerome, in his letter to Paulo, writes that the laborers in Palestine sang the Psalms when at work in the fields. The Gallic boatmen, in the time of Sidonius Apollinaris, poet and Bishop of Clermont, beguiled their toil by reciting Psalms. And Theodore, in the 5th century, says that they were learned by heart and repeated everywhere. Here I may remark that the Psalms were originally intended to be sung to music. That is a fact admitting of no question. To read them is but a poor substitute.

Let us now consider for a few moments the reason for the universal love for these inspired lyrics, why they have been the Prayer Book of the Universal Church of God from the days of the Temple services.

They are complete and perfect in themselves. They contain, as in a small compass, the concentrated peculiarities of the whole Bible. While other sacred books reveal to us God's message to man, these teach us how man should reply to and address God. They are the mouthpieces of the individual soul, and all men, from Christ downwards, have been able to use them, and apply them to themselves personally. Perhaps one great secret of their widespread influence (for they are precious alike to the fervid southerner and the logical matter of fact northerner, and they are prized by Christians of all denominations) is, that they appeal to the simple feelings of a believer's soul. They express the widest sympathy with the needs of all men, and they teem with words of innocent and natural joy. They are, by their complexity and variety, like David in character, and by their elevation of tone and their looking for something better than sacrificial ceremonies, they rise above past ages and breathe almost a gospel spirit.

It is true that some Psalms are marked by a vindictive bloodthirstiness, but this was one of the features of their age, and admits of a spiritual explanation, viz., the rooted and uncompromising opposition felt and shown by a believer towards the enemies of God. The Psalms too will ever be connected with David, partly from old association, and from the intense and personal interest which his poems cannot fail to arouse in a reader's mind. His Psalms give us the inner history of his soul, and contain his private experience clearly set forth. He was the first great poet of Israel. To him, as says Dean Stanley, the songs of his chequered life were as his rod to Moses, his spear to Joshua, his sword to Gideon. In David's time the fear of God the all powerful was passing into love, and such pure and absorbing devotion is portrayed in the Psalter as puts us Christians to shame. Then the Messianic hopes shine out with such strength in the Psalter. They have their fulfilment in Christ, and in Christ alone. In Him was deeper love and wider sympathy than was felt even by David himself, while Christ was free from David's faults. In Him, the unity of the soul with its God, so passionately longed for by the Psalmist, found its most perfect realisation.

I will conclude with words not my own:—"The Psalter, emptied of Christ, would still be a collection of lyric poems of admirable beauty, breathing a pure and lofty devotion, representing in vivid colors the events and persons of the most remarkable people in the world's history. It would retain its position among the noblest and most interesting products of human genius. But to the Christian, as such, it would have no voice, no meaning, losing its highest and most distinctive characteristic it would forfeit his claim upon his reverence and love."

The following are the explanations of words in the Hebrew superscriptions:—

Neginoth—Stringed instruments.  
Neheloth—Flutes.  
Sheminith—With bass voice or bass accompaniment.

Shiggaion—Lyrical composition expressing mental excitement.

Gittith—Lyre or melody of Gath.

Muthlabben—Name of melody.

Michtam—A golden Psalm.

Argeleth Shahar (22nd Ps.)—kind of dawn, name of melody.

Maschil (13 of such)—Didactic Psalm for instruction.

Shoshannion—Lilies, name of tune.

Neguah—Stringed instruments.

Alamoth—Virgins who sang the tune.

Shushai Eduth—Lily of Testimony.

Altarsheith—Destroy not but save.

Mahalath—Sickness, i.e., a sad tune.

Lecinoth—For singing.

Jonathelem Rechokim—Dove of Silence, the name of the tune.

### MORE LABORERS NEEDED.

Many hearts, doubtless, have been saddened by the appeals of our Missionary Bishops for "more men," more labourers in the vineyard. Whence comes it that, while every profession trade and calling is so overstocked to-day, that hundreds of men stand idle "because no man hath hired them," and the noblest profession of all is neglected and disdained. A great work has been going on in the Church during the past sixty years; she has taken her own place again; nearly three generations have grown up with very different Church teaching to that which those born in the last century and during the first five and twenty years of this received, yet surely something is amiss, and we are not building on a firm foundation, if there go not forth from our midst a brave devoted band, consecrated to the service of the altar, anxious to carry to the most remote regions the blessings they have enjoyed, and the Church teaching and privileges on which they themselves have been nurtured.

And if this is not the case, whose is the fault? Let us all examine ourselves, for it rests with us all—our generation, our century, our world is what we make it.

It is frequently urged that men will not go into the Church, because—let us put the objection in its most painfully crude form—the clergy are so miserably badly paid, and men can not adopt a profession which affords so little possibility of their reaching a provision for their families. It is a "low view" to take of the matter; many of those who urge it allow this, and to those who take a higher view of the dignity of the profession it painfully suggests the approbrium hurled of old at those who clamoured for the priest's offices that they might "eat a morsel of bread." But if our Bible scatters those who would make their office a mere bread-winning, it also tells us that the labourer is worthy of his hire. If there is a lack of men in the Church, it is the fault of those who stay their hands from giving; who will give and spare not for the adornment of their persons and their houses, for the satisfaction of their sensual, or intellectual, or esthetic tastes, but withhold the "tenth" from God.

Others say that men will not go into the Church, because it is such a hard life. A hard life! is a life of so called pleasure, of penitent self-indulgence, of systematic money-making, an easy life? And is it not the fault of all of us, if our civilization has become so effete that it has crushed out of the souls of our young men all high courage, all capacity of deep devotion to a holy cause, leaving there only a dread of hardship, and utter egotism.

Under the old dispensation, as we read in the 2nd lesson for the 5th Sunday in Lent, "every male that openeth the womb shall be called holy to the Lord." Why should there not be, in every family, one given to the Lord; one child trained from his earliest infancy for the service of God in His Church, dear and precious to parents, brothers and sisters, as their

offering to the giver of all good gifts. An offering, not merely theoretically and from mere sentiment, but in all earnestness; all the more precious that the duty of adequately preparing him for his high vocation, entails certain sacrifices and privations on the family. Those who have lived in Roman Catholic countries, know how edified and joyful devout Romanists are when the sons or daughters of their friends and neighbours leave their homes for the priesthood or the cloister, how they applaud the piety of the seminarist or novice, and uphold them in their opposition to their parents wishes. But let it be their own sons or daughters who have a "vocation" and all their views are changed, they bewail their hard fate, and blame those who favor, aid, or counsel the treasure they will not "offer willingly to the Lord." Christian fathers, Christian mothers, who love our Mother Church, be not thus willing to give to God of that which costs you nothing; give one of your own bright boys "willingly unto the Lord"; give of the increase with which God has blessed you, so to provide for the furtherance of the Church's work on earth, that the band of workers sent into God's vineyard may have all that to which any of us have a right, that food and raiment wherewith we are to be content. If this were done our world will be brighter, happier, and better; our young men would be less selfish, and would have a higher ideal; our daughters would be less frivolous and self-seeking; the family would be sanctified and united in closer bonds of love. Think of the blessed results such a dedication of one member of every family would produce; the hands of the Church would be mightily strengthened; the sweet Church bells we love would ring in those far districts where now they are never heard; social life would be purified and refined, and many a difficult social problem solved, for which no solution can be found by those who seek not the aid that cometh from on high.

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### CORRESPONDENCE.

#### THE UNCONSUMED CONSECRATED WINE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—Nothing can now astonish me, even "in so well ordered a diocese as that of Montreal." I used to be astonished at things written and unwritten, but hardly expect to be again. If I could be brought into a condition of astonishment, such covert attack as that made by "Cleric" in your last issue, on a nameless dignitary of the Church and his brother clergyman would probably be the means.

The only purpose I can see in such a letter is to hurl from some cowardly retreat the shaft of malice, hoping it will strike the somebody as nameless as the creature who sent it on its mischievous mission. A true man having facts of such importance of a personal nature to reveal would do so in the presence chiefly concerned, that of the clergy offending and the Bishop of the diocese.

It is to be hoped that in the absence of proof no one will believe that any clergyman in this diocese, however fanatical, would be guilty of such flagrant breach of order. Of one thing I am satisfied, I have not yet discovered such an one.

JOHN C. GARRETT.

Lacolle, 12 May, 1887.

[Unless Mr. Garrett is prepared to maintain that in no case should an assumed signature or title be used, we see little force in his reply. It does not answer the charge which came from a reliable source. Nor do we think that it would be any particular kindness to the parties concerned to name them, though it might be to the benefit of the Church to secure punishment for the offence.—ED.]