

of the unscriptural habit of reading the Psalms, that the great object of that portion of the Church Service is the instruction and edification of the people. Now, this idea is very correct as regards the lessons, but it is an error as regards the Psalms. We use the Psalms for the praise and glory of Almighty God. This is clear from the posture we are required to assume. When we are to be instructed, we sit as during the lessons and the sermon; when we are engaged in praise, as in the canticles, the *Psalms* and hymns, we stand. That such is the object of their introduction into the Prayer Book is also evidenced from the way in which they are introduced. The clergyman says, "O Lord open 'Thou our lips, and the people respond, "And our mouth shall shew forth thy praise." Presently, the clergyman exclaims, "Praise ye the Lord," and the people answer, "The Lord's name be praised." And the mode in which we are called upon to fulfil this duty of praise is by joining in the Psalms which follow, and which for the most part are *songs* of praise. How great is the mistake therefore of supposing these divine songs to be merely edifying portions of Scripture, and how great the loss of merely reading them in a didactic manner, instead of breathing forth to God upon the wings of sacred melody, the grateful praises which are due to Him, and of which He has vouchsafed to say—"Whoso offereth Me thanks and praise he glorifieth Me."

Now, what have those persons who oppose the singing of the Psalms, to adduce in support of the objection which they make to this custom?—a custom which is supported by reason, Scripture authority and usage. The first objection on the part of some is that it is *Romish*, or, what some of them consider to be even worse, *Ritualistic*. If so, then the Prayer Book must be Romish, for it sanctions it. Most, however, of these objectors think the Prayer Book of our martyred Reformers does contain Popery; so this argument will not persuade them. But if chanting the Psalter is Romish the first Christians must have been Romish, for they practiced it. And what shall we say of those who lived ages before Popery was cradled—Moses and Miriam, David and Asaph, who lifted up their voices to God in these and such like sacred songs? But the objector says, this among other customs, has been abused among Romanists, and, therefore, *we* should not *use* it. The answer is ready: if Romanists chant the Psalms, it is no abuse, but on the contrary, by doing so, they put Protestants to shame, for while the latter boast in a more Scriptural faith, they leave to Romanists the more Scriptural practice. But it is a mistake to say that Romanists have *abused* the custom of chanting the Psalter, for they never *use* it in the Prayer Book sense; congregational chanting is unknown amongst Romanists in English-speaking countries. But others object to sing the Psalms because, they say, the congregation is unable to join. If this objection proves anything, it proves too much, for if persons cannot join in the simple melody of a single chant, they must be unable to join in the more difficult hymn tune, and consequently, we ought to give up our hymns as well as our Psalms, which, I take it, very few persons would be willing to do. After all, the whole of these objections are virtually given up by the most violent of Protestant sects, and by many Churchmen who formerly urged them, for nothing is now becoming more common with sectarians in many places than

chanting; and they not only chant the canticles and Psalter of the Prayer Book, but arrange various passages of Scripture to be sung in the same manner in their public worship. Is it not time that Churchmen united in admiring and using their own time-hallowed customs when even those who have left us are picking them up one by one, and using them as their own. But as unfortunately is too often the case, Churchmen are the most violent opposers of the Church's orders. In any Church where the Psalms are habitually chanted, the choir must necessarily use a Psalter pointed and noted after either the Anglican or Gregorian method; that Psalter could at a very small expense be procured by numbers of the congregation, and from a rather extended observation we will venture to say, that in a short time there will be far more "joining in" in the Psalms than ever has been heard in any congregation attempting to respond upon the independent principle. "Then," to use the language of one of our most earnest Divines, the author of "The Bishopric of Souls," "then should we have congregational singing once again in its glory, one side of our Church alternately echoing to the other, like the deep roaring of the sea. Then would be an end of that inanimate stillness, so contrary to the spirit of our Liturgy, and instead thereof all would be full of the life of Divine Song." (Day in the Sanctuary, p. 56.)

### KING'S COLLEGE, WINDSOR.

#### No. III.

In my last paper I mentioned that Halifax City ought to head the subscription list to the Endowment Fund with ten thousand dollars. This would serve as an example to the rest of the Maritime Provinces. And every penny should be acknowledged either in the columns of the CHURCH GUARDIAN, or in those of the *King's College Journal*, so that donors should at least have the satisfaction of receiving some sort of thanks. Forty thousand dollars was the sum asked for to maintain the present efficiency of the College, and to make up for the discontinuance of the Government Grant. Of this I do not know how much has been received; in fact, no one seems to know. Some canvassing has been done, some money has been collected, but until Churchmen know how much it amounts to, the chances of their giving are very slender. There should be the fullest statement made of everything, not only what moneys are invested, but how they are invested. This I think was the information asked for at the Synod of Nova Scotia by the Rev. Dr. Hill.

Now that the work of canvassing is about to be commenced in real earnest, let it be carried out in the same way. Every Churchman in the Maritime Provinces should have the matter brought squarely before him. It will not be of much good to repeat the blunder of a year ago, that is, of having a couple of canvassers to go partly over the ground, ploughing up the mere surface without digging deep into the soil. Everything that is worth doing is worth doing well, and it would be of great benefit to carry out the work in right earnest. We might well learn a lesson from Trinity College, Toronto, in that respect. Its Governors determined less than a year ago to raise an Endowment Fund of two hundred thousand dollars, and already

fifty thousand dollars of the amount has been received. The reason of that is because the work is undertaken as a matter of love, backed up by perseverance, system, and energy. Success and honour to them for it! They aim high, but it looks as if they will hit the mark. When all the money which can be raised in Ontario has been raised, we will see their canvasser in England, working up an interest in the College there. The Governors of Trinity are not content to drag along a feeble existence, when within sight of their College, the state-supported University of Toronto rears its head. Trinity is bound to be first in the race in Ontario; why should not King's be first in the race in these Provinces, even if she has to compete against Dalhousie? She has many advantages over Dalhousie which I will treat of in another paper.

Forty thousand dollars required to maintain our present efficiency! Are we going to be content however to continue our present efficiency, and not strive to do something better than that. How about the lectureships that were to have been established, and where are the lecturers? Has that vision too vanished like a beautiful dream? Oh, what magnificent theorists some of us Churchmen are, and how deliciously impractical! What is to hinder the establishment of these lectureships, when there are loyal and able sons of the Church who are waiting to lecture for their bare expenses. The gentlemen will pardon me for this personal reference, but I am sure that the Rectors of St. Paul's, St. George's, and St. Luke's, Halifax, would not be averse to delivering lectures, say once a week, for the benefit of King's College.

Although I do not think that at the present time any College gives so thorough and complete a course as King's College, yet we must do more than this. The College requires at least two more professors, and a couple of tutors. If the Most Reverend the Metropolitan and the Lord Bishop of Newfoundland, would each endow a chair, one of Divinity and one say of Mental and Moral Philosophy, and officially recognize King's College as the Divinity School of their respective Dioceses, the College would be vastly benefitted. And then a Diocesan School for young ladies should be established at Windsor in connection with King's College. The Baptists and the Methodists have their girl's school in connection with their Colleges and the result has been found an unqualified success. If something of the same kind were done in Windsor, we would be able to give our young ladies a far better training than I am afraid a great many of them receive. Besides, it seems to me (from what I see of the College at Encenia), that the whole tone and atmosphere of Windsor is healthy, morally and physically, more so perhaps than Halifax. A great many parents object to sending their daughters to be educated in Halifax, and as a consequence they are sent to Wolfville, Sackville, Hellmuth, or Compton. We want more life, more energy, more activity in connection with our Collegiate Institutions. The increase of the staff of Professors at Windsor, the establishment of Lectureships and tutorships, and the building of the proposed "Victoria College," are questions which effect the Church. Let them be discussed freely and fully among our Church people, and when we feel that we cannot do without these things, then perhaps we may set to work about getting them.

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