

tween the hotel and baths, and a path cut from one to the other.

**NEW WESTMINSTER.**—A grand concert, in aid of the Diocesan Mission Fund, was given in the Drill Shed here on Thursday, 21st April.

**FAREWELL SERVICE.**—On Tuesday, April 19th, there was a Celebration in Holy Trinity Church, New Westminster, on behalf of one well known to the congregation, and indeed to those outside the congregation, having gone in and out amongst them since the time when in her early girlhood she came to New Westminster—Miss Woods, daughter of Archdeacon Woods. Amongst the communicants were the members of the "Guild of the Holy Trinity for Intercession," of which she had been secretary from commencement. The Rev. Charles Croucher taking for his text Matt. xiv, 28-29, "Lord if it be Thou bid me come unto Thee on the water. And He said, come," delivered a very earnest address to all present, closing with a few encouraging and strengthening words to her who was so soon to leave so many she loved, and so much in which she had long taken not only a deep interest, but on active and helpful part. Next day Miss Woods left for England to join the Sisterhood of All Hallows, Ditchingham, a branch of which has been doing so good work at Yale since 1884.

**Holy Trinity Church.**—At this church the Easter services were hearty and well attended. There were three Celebrations, at 7, 8 and at the 11 o'clock service. At Mattins the anthem was "Alleluia! Christ is risen from the dead," composed by the choir-master, Mr. Morey. At Evensong the newly trained surpliced choir sang as "Processional" and "Re-cessional," hymns 134 and 391. The Easter offering for the Rector amounted to \$63.

**SAPPERTON.**—*St. Mary's.*—Holy Week and Easter were well observed in this Church. On Monday, Tuesday and Wednesday Matins were said at 8.45, and Evensong at 7.30 with an address. On Thursday Holy Communion was celebrated at 8 a.m., Matins at 8.45 and Evensong at 7.30. On Good Friday Matins and Litany were said at 8.45, the Three Hours' service from 12 to 3 and Evensong at 7.30. On Easter even, after Matins, the church was tastefully decorated, and the altar and sanctuary looked very bright with lights and flowers at Evensong. On Easter day there was a Celebration at 8 a.m., at which 14 persons made their Easter Communion. At this service the Eucharist lights were used, symbolising so beautifully that our Lord Jesus Christ though having two natures, was "The One Light of the World;" three hymns were also sung, altogether making the service bright and hearty, besetting the presence of the "King of kings" on this the greatest of all Christian Festivals. Evensong was at 3.30, when the Church was full. The services were very well attended considering the small number of parishioners.

### THE PSALTER.

*A Paper Read by the Rev. Canon Norman, M.A., D.C.L., before the Sunday-school Association of the Diocese of Montreal.*

(CONCLUDED.)

The next point to consider is the interpretation of the Psalms. There may be said to be four meanings belonging to them. The first of these is obviously the signification, which in many instances is somewhat hard to discover, owing to the character of Hebrew and Eastern poetry, which often enwraps in mystery the meaning of a passage.

The second is the prophetic meaning. Of this and of its application there can often be no

manner of doubt, because we have explanatory allusions in the New Testament, and because of the application, by the consentient voice of the Church, of some portion of a Psalm to Christ and to Christianity.

The third is the moral meaning; whereby we can apply to our own consciences the expressions found in the Psalms, can read denunciations against the sins of individuals, such as Doeg, Saul, Ahitophel, and can draw from this inspired source lessons of nobleness and love.

The fourth is the spiritual or mystical meaning. This was much in vogue among the early Fathers, and may be studied in the Commentary of Dr. Neale, continued by Dr. Littledale. Several of these ancient commentators seem to have possessed a traditional method of interpretation, inasmuch as there is a singular harmony in their views and deductions. Many of their explanations may appear to us in modern times strange and fanciful. This may arise not so much from their intrinsic improbability as from our lack of familiarity with such a system of interpretation. And the first rule of such spiritual interpretation is to find Christ everywhere in the Psalter; to note His life, His words, His glory, underlying all praises and prayers. Such was the plan of Augustine. His eyes were enlightened by faith and love, and where our coldly critical faculty can detect no reference to the Saviour, he could say, "This Psalm breathes wholly of Christ." But if we are afraid of exceeding the limits of wisdom, we are safe in holding those Psalms to be Messianic which are so interpreted in the New Testament, as e. g., the 22nd, which soars far above any incident in David's life; the 45th and the 110th, as also those marked by a sort of sacramental character, and which find a place in our Church services on those holy days, which commemorate our Lord's birth, passion, resurrection and ascension. In these, we may surely seek and find the Lord, and hear Him speaking in His own Person.

The second rule of spiritual interpretation may be said to be based upon Scripture. It consists in attaching a new and inner meaning to certain expressions and images. The following are samples:—The feet are interpreted to be the affections, with which we run to Christ; the Sun is the Lord of Glory; the Moon is the Church; the Stars are the Saints; the Heavens are the Scriptures; the Clouds are mysteries; Sheep, are Christian people; Oxen are Christian ministers; the Ten-stringed Lute is the decalogue; the Lion is Satan; the Young Ravens the heathen. The history of the Israelites is considered allegorical of that of the Christian Church, the tyranny of Pharaoh is the tyranny of sin, the Red Sea represents Christian baptism; the wilderness is the scene of earthly temptation, the rest of Canaan is the rest of Christ's Kingdom, Sion is the Church on earth and Jerusalem is the Church in Heaven. Some of these and many others may be said to possess direct Scriptural sanction.

I may here observe that the 16th and 17th Psalms alone appear to insist decisively on the truth of a future state. No doubt this was not so definitely revealed to the chosen people as to ourselves, but their belief broadened and deepened as time went on, and there are many passages of the Psalter in which we can detect this truth, latent if not openly expressed, which may not have been perfectly clear to the nation at large. The old Fathers did not look for transitory promises.

Next as regards their structure. The Psalms may be said to be lyrical poetry of the highest order, full of imaginative description. All that touches the heart of man in ordinary life is brought out with unspeakable force and beauty. The Psalms are characterized by the system of parallelism. This is an arrangement not of

words only, but of thoughts, which is formed by a responding of thoughts and things to one another. All can detect this feature for themselves. There are generally two lines consisting of three thoughts in each, corresponding with each other; but sometimes these thoughts or ideas vary in number. And the system of parallelism is multiform and more or less complicated. I should weary you if I were to enter into detail on this question. Suffice it to say that there is scarcely a limit to the variety of treatment of which this particular arrangement is susceptible, and that it is a characteristic of Hebrew poetry in general. One very noticeable fact in connection with it is, that, unlike ordinary poetry, it can be translated into any language without detriment to its structure or loss to its peculiar beauty. This is surely Providential.

Next, let us consider the estimation in which the Saviour held the Psalter. He not only referred to it during His ministry, but when fastened to the cross, at that supremely awful time, He quoted from it. Out of those seven unapproachable sayings, three were quotations from the Psalms, an indication how dear these must have been to the Redeemer's heart, and how great was His reverence for the Old Testament. These three were (1) from Ps. xxii, 1; (2) Ps. lxix, 22; (3) Ps. xxxi, 6.

Then again, out of 283 passages from the Old Testament, which are found in the New Testament, 116 are quotations from the Psalms. Also there is very little doubt that the Psalter formed a great part of the Hebrew Liturgy. It is said that the Jews used Psalm 24th on the first day of the week, the 48th on the second, the 82nd on the third, the 94th on the fourth, the 81st on the fifth, the 93rd on the sixth, the 92nd on the seventh.

Then, proceeding onward in Christian history, we find that people in primitive times knew the Psalter by heart. The whole Psalter for many ages used to be weekly recited by the clergy. These last were expected to know the Psalms, the Canticles and the Baptismal Service by heart. Besides this weekly recitation, the 119th Psalm was said daily, and some of the Psalms used at special hours never varied. Some great men, such as Patrick and the learned Aelwin, English by birth though he died in France in the 9th century, said the entire Psalter every day.

Here it is proper to allude to the place which the Antiphon held in the early Christian use of the Psalter. The Antiphon was the interlating of some verse or fragment between the verses of the Psalm that was being sung, (one choir taking the Psalm, the other the Antiphon), and varied according to the season of the Church. It was sung after every verse or every Psalm, as was the case later on, and Dr. Neale has shewn, how wonderfully this practice helped to bring out the amazing richness and variety of meaning contained in the Psalms. Every one of us has realised, during times of trouble, how vivid is the force of personal application enshrined in this treasure house of praise and devotion. Edwards in his "personal narrative of the Indian mutiny," writes:—"There is not a day in which we do not find something in the Psalms that appears written especially for our unhappy circumstances, to meet the wants and feelings of the day." See Dean Stanley on "The Psalter." In fact this is one of their most prominent features. They possess a marvellous power of adaptability to the wants of every soul, high, low, rich, poor, erring and holy, and this seems to arise from the union in them of that which is truly human with what is truly divine. But to return to the Antiphons. Their use proved to be so complicated and at times so wearisome, that at the Reformation period they were done away with and in their stead the "Gloria Patri" was appointed to be sung at the end of every Psalm, thereby giving to each one a Christian interpretation. The Psalter of old was universally