

Syracuse, who knew the young clergyman, visited the village, was he known and identified, though a rumor that he was a son of Bishop Huntington had been abroad and been discredited. The country folks were charmed with his eloquence, but ascribed it to a species of eccentricity. He is said to be enjoying the exercise he gets at his work and to be building up his strength under it. As far as looks go he is said to resemble the average run of farm hands, having discarded for the time being the robes of his order, which he wears when speaking to the people from drays on the wayside.

WHO ARE THEY?—There is an impersonal element in a parish known as "they," which is supposed to do things and manage things and pay the bills. People ask why don't "they" have such things done; when are "they" going to pay the debt, when are "they" going to erect the parish building? The question is who are "they?" Every man, woman and child who attends service at a certain church is a member of that special church family and enters into a share of the duties, responsibilities and benefits which belong to the whole body. For those in a parish who realize this fact, the Church is always "our Church," the Sunday-school is "our Sunday-school," the debt is "our debt," and the parish building is "our parish building." The question for them is, when are "we" going to take hold and accomplish this or that, what can "we" do for the Sunday-school, how shall "we" enlarge the Church's usefulness?—*Church Chronicle*, Meadville, Pa.

CHOIRS OF MEN AND BOYS IN CHURCH SERVICE.

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This musical service will not be without fruit much to be desired if it helps to awaken in us a conviction that we in this age and land have lost somewhat of that estimation in which sacred music was, without doubt, originally designed to be held in the Church of God.

Under the ancient Mosaic economy the high place accorded to music almost startles us by the present contrast. Out of 30,000 Levites 4,000—nearly one in seven—were set apart to praise the Lord with the instruments of music David had made. Two hundred and eighty-eight chosen, cunning men were instructed in the songs of the Lord for that grand recitative and antiphonal musical service of the Temple. Could we have heard it, we might indeed have missed many of the rich themes, and melodies, and harmonies developed by later musical science and skill. But we should needs have been convinced that to maintain the music of the sanctuary now, in corresponding grandeur, we should almost have to make it excel all our secular music, with whatever genius written, however toilfully studied and with whatever aids of art executed. (The Babylonian captors, familiar with the various forms of art, were curious to hear one of the famed songs of Zion from their captives.)

Music was evidently much cultivated in the ancient prophetic schools. The spell induced by the skillfully played harp was not only found a potent medicine to dispel the malign influence of evil moods, but the ancient Hebrew prophets did not disdain its inspiring aid when they sought a more intimate communion with the revealing Spirit of the Lord.

The first Christians were thus a people prepared by tradition and training to appreciate the high religious importance of music. Among the earliest accounts of them is that of their being "continually in the Temple, praising and blessing God."

Another states that they "ate their meat with gladness and singleness of heart, praising God." When, upon the liberation of Peter and John by the Sanhedrim, the whole company of Christians "lifted up their voice to God with one accord," their words of praise and thanks giving were without doubt rendered in musical recitation. The out-pouring of the Holy Ghost was evidently witnessed in the joyousness of a people who sang much "with the spirit and with the understanding also."

Why should it not have been? The Incarnation had been heralded by the *Gloria in Excelsis*, rendered by "a multitude of the heavenly host." And the Christ whose birth was thus fittingly announced to the world, Himself sang. Not only was His voice heard, we may conclude with reasonableness, in the music of the Temple and the Synagogue, but, instructive fact! after instituting the Holy Eucharist, the very name of which is resonant with song, together with His disciples he sang the Hallel Psalms, though about to go forth to His apprehension and death! What joy in self-sacrifice music was thus summoned to express by the very Lamb of God presently to be slain for the sins of the world. What a fulfilment this of that teaching type in the Temple worship, by which, when the burnt offering began "the song of the Lord also began with trumpets."

Was it singular after this that when Paul and Silas had been thrust into the inner prison at Philippi after their scourging, and their feet made fast in the stocks, that the other prisoners should have heard through the thick prison walls the sound of their midnight prayers and hymns of praise? We might conclude with moral certainty that those twelve men who had accompanied with the Lord Jesus in His goings in and out amidst multitudes, and in desert places, were singing men and did not seldom join their voices with the voice of the Master in sacred song. And surely they did not forget to sing when with the Pentecostal gift in their hearts allying them with their Ascended Lord and the angels above, they went forth joyfully to conquer the world.

The great Apostle of the Gentiles was not delivering some new device of his own, rather was he prescribing to the choirs, and giving a general injunction inspired by the Holy Ghost to be embodied in the established congregational usage of the Church, when he counselled the Ephesians and Colossians to "speak to themselves," i. e., antiphonally, in psalms and hymns and spiritual songs, and by this means to "admonish and teach" one another, "singing with grace in their hearts to the Lord." Thus the word of Christ was to dwell in them "richly in all wisdom." They were to symbolize and magnify the heavenly music of the Gospel in their hearts by the songs of the sanctuary and the home.

With this in mind we appreciate that description of the Christians in Pliny's letter to the Emperor Trajan in the beginning of the second century, that in Bithynia, where he was governor, they were wont to come together before sunrise on a certain day and sing hymns responsively to Christ as God.

Have we in this age lost nothing of that ancillary power of music by which the worship of Almighty God was primitively rendered and the Gospel heralded, who are now in the great majority of our worshipping assemblies wont to hear the ineffectual protest thinly sung by some half dozen voices or less to the silent, listening congregation: "O come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation?"—*Church Eclectic for August*.

PARENTAL RESPONSIBILITY.

W. T. R.

Have parents no other responsibility laid upon them as touching the care of their children than that of providing for them food,

clothing and shelter? It is very much to be feared that that is about all the responsibility the majority of parents charge themselves with. They forget or ignore the fact that they are also bound to bring up their children in the nurture and admonition of the Lord. One-third of the child's nature, and that the most precious part of it, is practically neglected. What provision do parents make for the food, the clothing, the shelter of their children's immortal being? There are three chief ways in which they show this neglect. First, in the matter of family worship. When God is not acknowledged in the house, when Christ the Saviour is not a part of its daily instruction, when the Holy Ghost, the Spirit of life and holiness is unnamed, are not parents denying the power and religion of the Gospel in the household? Are they not by their criminal negligence keeping from the young lives God has given into their care the very things that shall make for them health and wealth and wisdom both for time and eternity? The Gospel's place is in the house as well as in the church; and God has ordained that the parent shall be the priest of the family altar. There you must begin to clothe your children with righteousness; feed them with the Bread of Life; shelter them under the sure protection of the Divine promises. You have no right to turn your children over entirely to the care of strangers, about whose religious teachings you never enquire, and the place where that teaching is given, you never visit.

Secondly, in the matter of bringing your children to the House of God with you. The Church was ordained by its Divine Head for children, as well as for grown people. How do you expect your child will get a love for the Church of God when it is only by chance he ever enters its portals? But, you say, the child don't want to come to church. What would you say if your child said, "I don't want to go to school." The mere asking of that question suggests an immediate answer. Make the same answer concerning your children attending the services of the House of God. The inclinations of your children have got to be directed, as well as consulted, and the sooner parents come to a realization of that truth in the religious training of their children, the better for parents, children, Church and community. Bring your children with you to the public service of God in His Church.

Thirdly, in the matter of religious instruction at home. Why is it so many scholars come to Sunday School with lessons unlearned? Because they are not taught to learn them at home. The father and mother never enquire what the lesson is. They never sit down patiently and go over the lesson with their children. The result is the child is left to itself, and no lesson is the consequence. There are families in which the father or the mother never fail to go over the lesson with their children, and as a consequence the child comes to his class prepared, and enjoys the consciousness of doing his part well. Fifteen minutes spent with your child upon his lessons will accomplish two grand results, first, it will prove to the child that you are interested, in both him and the lesson; and second, that the child will become interested, and therefore will incorporate the truths not only with brain, but with life. God in the day of final reckoning will call upon you parents to give account as concerning this responsibility. Let not your own child point to you and say, my father, or my mother, took no personal interest in my religious training. Had they done so, I might have been a better man, a better woman.—*Michigan Churchman*.

Ambition is the parent of envy, the original of vices, the moth of holiness, and the blinder of hearts.—*Thomas Brooks*.