

suburbs of London, and the vicar has determined to "catch men" as they come out of the city on a Sunday afternoon on their bicycles, and during the summer months there are special services for them. A cyclist reads the lessons, a cyclist clergyman preaches the sermon, and cyclists form the choir.

Last summer there was a great cycling service in the nave of Winchester Cathedral. More than a thousand wheelmen were assembled. Many of them had traveled a long distance and were doubtless glad to enjoy the cool, refreshing shade of the great cathedral on a sunny Sunday afternoon. Their machines were stacked in the cathedral cloisters.

It is beyond question a most difficult thing to restrain the sons of a family from riding a bicycle on a Sunday; it therefore becomes a matter for serious consideration whether these young men cannot be gathered for worship in country churches for a single hour on the Sunday afternoon. The churches of our large cities are not as well attended by young men as they ought to be, and it would seem very probable that if at certain distances from the city services were held on Sunday afternoon for the special benefit of "wheelmen," much spiritual good might be effected.

The Parson and the Choirmaster.

A WELL-KNOWN pastor in one of our large cities in America has a stated weekly consultation with his choirmaster for the express purpose of harmonizing the musical part of the service with his pulpit ministrations. There would seem to be no question as to the desirability of this practice, and yet in a great many churches the choirmaster exercises complete control over the musical portion of the service, leaving the pastor only the selection of the hymn before the sermon. In fact the choirmaster too often resents any interference on the part of the pastor, and

regards himself as responsible only to the music committee, which engages and pays him for what he calls his "part of the service." In the Episcopal Church the legal right of the rector to the sole control of the choir is guarded by canon, but such is not the case with a large number of pastors. They find themselves almost helpless in controlling the music in the congregation of which they are the acknowledged leaders, and many an organist or choirmaster resigns because he is "interfered with" by the pastor. Hence the strange orchestral displays which violate all good taste and feeling, and which the pastor often apologizes for by saying he cannot help it, as his choirmaster will not be interfered with. A large proportion of the modern anthems are singularly faulty from a Scriptural view, and words are sung which if they were carefully scrutinized by the pastor of the church would not be sanctioned. It is often quite true that the pastor has "no ear for music," but he is usually far better able to judge of the spiritual fitness of things than either a choirmaster or a music committee. We know of a large church where the minister has absolutely no control over the singing, the whole matter being left to the music committee. No clergyman should accept a rectorship or pastorate under such conditions. The choir should be absolutely under the control of the minister of Christ, to whom the spiritual instruction of the people is entrusted. When this position is established, then a weekly consultation between the parson and his choir master can be arranged, with manifest advantage to the spiritual good of the people.

I AM not entirely without hope that the time may come when. . . . churches will cease (as Swift says) to be public dormitories; and sleep be no longer looked upon as the most convenient vehicle of good sense.—*Sydney Smith.*