

posed to have paused at the gates. Inside of the gates, a great choir is believed to have chanted :

“The earth is the Lord’s and the fullness thereof : the world, and they that dwell therein.”

Presently the grand procession, or their leaders, exclaim :

“Who shall ascend into the hill of the Lord ? or who shall stand in His holy place ?”

To which the waiting priests make answer as in Psalm xxiv.

Then the halting procession shout forth :

“Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.”

The priests on the inside of the gates ask :

“Who is the king of glory ?”

To which the people respond :

“The Lord strong and mighty, the Lord mighty in battle.”

At the close of the sacred cantata the gates were opened. It is not certain this was the time and manner of the cantata, but it is given this place and an arrangement like this in tradition, and the dialogue suggests such an occasion.

The preparations for the building of the temple prepared the way for the grandest choral services the world has ever heard. The choirs of Asaph and of Korah were formed. The skilled musicians were divided into twenty-four sections of twelve each, and the most lofty and devout poems were composed by David for the Asaphian and Korahite choirs. Eleven psalms were dedicated to the choir of Korah : 42, 44, 49, 84, 85, 87, 88. When all the Levites joined in the chorus at the great festivals, and the people responded ; when the priests moved on in stately procession amid the blare of trumpets and the clashing of cymbals, and paused amid the sweet tones of psalteries and harps, the scene must have been most sublime.

But how magnificent must have been the choral service in the temple in the days of Solomon and Hezekiah ! Read the description of the musical service in II Chronicles v. 11-14. The two great Hallelis were now arranged. The Egyptian Hallel consisted of Psalms cxiii-cxviii. It was sung at the Passover. Psalms cxv. and cxvi. were sung at the last cup of the Passover, and this is supposed to have been the hymn that Christ and his disciples sang at the institution of the Lord’s Supper.

The scene of the great musical jubilee was the Feast of Taber-