

melodic structure; giving power, variety and effect to its stately harmony, and giving birth, life and grandeur to the noble trumpet-toned climax of the opening of the fourth line,—Soh, Me, Doh, the strong notes of the scale, whose advent seems to have been anticipated and expected by the three Me's already referred to in the opening of the second line. I might proceed at greater length to analyze its cadences and the various arrangements of its time and its harmonies, and seek to point out still further marks of the man of genius and the practical musician; but suffice it to say that a more complete blending of grandeur and simplicity has not presented itself to my mind than that disclosed in the untold wealth of the ever popular, ever new "Old Hundredth." Regarding this tune and the Hundredth Psalm, I feel constrained to say, "What God hath joined together, let no man put asunder." We cannot omit to mention the name while we revere the fragrant memory of the martyr of French Protestant psalmody, Claude Goudimel, who aided in improving and harmonizing Marot and Beza's Psalter. He was one of the noble army of martyrs. On Black Bartholomew's Day, August 24th, 1572, he was brutally massacred because of his Huguenot tunes. He was dragged from his house in Lyons, shamefully treated in the streets, then beheaded, and cast into the Rhone—a great and good man, one of those of whom the world was not worthy. Time permits of but one illustration from his pen, viz., the tune "Old 124th," dated 1550. This is generally believed to be the tune sung in 1580, during Durie's progress to the Church of St. Giles in Edinburgh on his return from his exile. As he came from Leith to Edinburgh, there met him at the Gallow Green, two hundred men of the inhabitants. Their numbers still increased till he came within the Netherbow. There they began to sing the 124th Psalm, "Now Israel may say and that truly," and so on, and sang in four parts, known to most of the people. They came up the street till they came to the great kirk, singing all the way to the number of two thousand. The tune "French" is another very fine specimen from the psalmody of the French Reformation. It is attributed to Guillaume Franc. Thus in France as elsewhere the progress of the Reformation was greatly aided by its psalmody. They had no hymns, but their souls feasted on the spiritual experience of the Psalmist David. Like him, they were despised and persecuted by their enemies, and could thoroughly realize that "if the Lord had not been on their side, they would not have escaped the snare of the fowler." This one ordinance of Psalm-singing contributed mightily to the downfall of Popery and to the propagation of the gospel in France. It took so much with the genius of the nation, that all ranks and degrees of men practised it in the temples and in their families. No gentleman professing the reformed religion would sit down at his table without praising God in singing. Thus the Psalms attained great popularity, and the demand for teachers of sacred music was equally great. The "impetuous fury of Psalm-singing" spread everywhere, and although their singing of the Psalms often exposed them to the onslaught of their enemies, still they insisted on praising the Lord. In 1562 the complete French Psalter appeared, bearing on it the illustrious names of Calvin, Goudimel, Guillaume Franc, Marot and Beza and others: a glorious company of theologians and musicians of unfading memory; men prepared and equipped by God's spirit and the fiery persecution of their enemies for advancing the progress of the Reformation in France. These men, though dead, yet speak in the pure, simple tunes which have been handed down to us from that eventful time, and we still acknowledge their worth, admire their beauty, and love to sing God's praise in those pathetic strains, which were moulded in the fiery furnace of affliction.

(To be continued.)

#### THE INTERNATIONAL SABBATH SCHOOL CONVENTION AT ATLANTA.—NO. II.

MR. EDITOR,—The first day of this gathering saw the meeting organized, and the work reported on. The centre of interest in these reports was that of the Lesson Committee, and if any had doubts as to the utility of the International System of Lessons, the addresses of the evening, by Drs. Hall and Vincent, must have dispelled such thoughts.

The second day of the Convention came, full of brightness and beauty, keeping before the mind the expression, "The sunny South." At 9.30 the church

is full of workers and listeners, girded for a good day's work. Subject of the morning.

#### "THE WORK DEFINED."

\* This was opened by the Rev. J. A. Worden, of Princeton, who devotes his entire time and energies to the Sabbath School department of work of the Presbyterian Church in the North. We had a long conference with him on future plans and methods, as bearing on Presbyterianism in both countries. Presbyterian organization, and careful consideration by the General Assembly, are what our Church needs. We have the only true basis in Church membership of the children of believers, and from this point will the parent build up a godly seed. The following are some of the important points made by the speaker:

1 The true basis of our work—Jesus Christ. "Other foundation can no man lay than that is laid."

2 The message of the worker—"Jesus Christ and Him crucified."

3 The methods in the work—preaching and teaching.

The first is the lecture, or proclamation of the truth, the second is the testing and examination of the truth proclaimed. Both are of divine authority and exemplified by Jesus in His ministry.

4 The distinction between the congregation and service of preaching, and the school, for teaching, is a real one, in methods, and the nature of the human mind. Both are of divine authority, but should go abreast of each other. All the Church should be found even in *school form* studying and learning the truth; and thus it would dwell in us richly, *teaching and admonishing* one another. Out of this discussion arose the fruitful question, "How is the work related to other agencies?" This was forcibly and fully discussed by the Rev. L. T. Chamberlain, of Norwich, Conn. The other agencies, as

THE HOME, THE CHURCH, THE MINISTRY, and all collateral ministries were clearly defined, and their place enunciated.

Alliance and interdependence were shown to be in God's plan by many important statements and by apt and ample illustrations. The home and the church are twin orbs around which many stars that differ in glory revolve, but all point up to one Father and his Son Jesus Christ. That pastor misses one great source of influence who does not put his ministry into *purposed, enthusiastic, steadfast* alliance with the Sabbath School. He lacks one means of bringing himself into closest relations with the people. He deprives himself of fullest access to the minds and hearts of the children. Those who feel that this work is being made a substitute for the *home work*, or a kind of "necessary evil to be tolerated," must have been impressed with the fact that it is a "necessary good." This department of the Convention's discussions was closed by a short consideration of "The Possibilities of the Future."

Dr. Goodell of St. Louis, and Dr. Cochrane of Brantford, vigorously followed up the previous discussion to such conclusions that forecast the possibilities of the future, as coincident with those of the church, in purifying public life in its commercial and political enterprise.

An address by General Fiske of a most humorous kind, but bristling with important hints concerning the future, brought a very profitable session to a close.

The afternoon brought us to a new but vitally related subject,—

#### "THE WORK FURNISHED" WITH LESSONS.

This brought the attention of the Convention once more to the absorbing topic of thought—"Uniform Lessons"—called "The International Scheme of Lessons." Just here it was announced that the Rev. W. C. Van Meter was present as the representative of Sabbath School work in Italy. He was called to a seat on the platform, and the discussion of the above named subject was entered upon, opened by our esteemed countryman, Dr. Gibson, of Chicago, who for a time represented the Province of Quebec on the Lesson Committee appointed at Indianapolis. He discussed the advantages of the present lesson system, making many important points of great value as to why we should continue the uniform scheme of Lessons:

1. The value of a consecutive and systematic study of the Scriptures. There is no easy or royal road to a knowledge of this marvellous book. There are new plans and methods which are tempting by their ease, but they are delusive and disappointing. Persevering,

patient painstaking and prayerful exploration of the whole Scriptures is the only way.

2. This consecutive and systematic study of the Scripture, is the best antidote to infidelity, rationalism and error.

3. This would give the rising generation such a view of the glory of the Book that it would commend itself to them. The uniform lessons have greatly stimulated and aided in this direction. All results seemed to say, "Go forward."

Dr. Vincent next handled what was called

#### "THE SUPPLEMENTAL LESSON."

The bearing of this eminently practical address, and the great value of its suggestions in the furnishing of the Sabbath School with lessons, will appear by this extract. "The enthusiasm in Bible study developed by the International System, has to some extent crowded out other exercises which formerly found a place in Sabbath Schools, such as memorizing large portions of Scripture, the use of the catechism, and the connected study of the Epistles by the older classes."

"The value of the studies supplanted by the new system, and of the studies rendered essential, leads us to enquire whether we may not, with the International system, combine a series of lessons which shall meet the growing demand for the best features of the old scheme, remove honest difficulties and objections, and thus greatly facilitate Bible study in the Church." This supplemental series and suggestion does much to meet this felt want, and we know it to be practical, having wrought it for a year. We commend this matter to all earnest Sabbath School workers, especially pastors and superintendents. The entire plan will appear in the report. A communication from the English Sabbath School Union was read, sending greetings to the Convention, which closed another very practical and profitable session.

The evening comes, and the subject is,

#### "FURNISHED WITH QUALIFIED WORKERS."

This has become, next to the scheme of lessons, the most important matter in the efficient working of the Sabbath School system. The addresses as such were good, but were too much in the sermon style, and did not grapple with either the necessity or the means of teacher training that was expected. We apprehend the difficulty lay in the fact that the subject was in the hands of Southern men, with whom as yet its practical importance is not felt; and by occupying too much time with preliminary matter the address of Mr. Trumbull, on "Methods," was crowded out. Because of this, the session was disappointing. The third day of the Convention dawned as bright and beautiful as the others. The morning session is occupied with the question, "How the work is promoted." This was answered by Messrs. Stephen Paxon of Missouri, and Wm. Millard of Canada; also by Prof. W. F. Sherwin of New Jersey, in addresses on State and Provincial Conventions and Institutes. The outcome of this session was that the Southern delegates met and resolved to proceed with energy to organize the South on this important work. The more important part of the question came up in the afternoon: The work promoted by Normal Instruction in Assemblies and Classes. The first part was presented in its importance and how to carry it on by Dr. Baird, of Nashville, Tenn. There can be no doubt that these summer gatherings for a short season for work and recreation, are diffusing very many important ideas and influences in connection with the training of teachers. The names by which they are called—Encampment, Council, Parliament, etc.—sound pretentious, but beneath this glowing notice, not a little is being accomplished. They are a very good illustration of Goethe's lines:

Rest is not quitting  
The busy career,  
Rest is the fitting  
Of self to one's sphere.

'Tis loving and serving,  
The highest and best;  
'Tis onward unswerving,  
And this is true rest.

The work in classes was discussed by Principal McVicar, of Montreal, in an important and masterly address, and followed up by a paper from the Rev. J. P. Landis, of Ohio. This subject is taking hold of Canadian workers, and if our Collegiate institutions would just have some regard in the equipment of their graduates for this work, a few years would give our country men who are thoroughly qualified to lead in training men and women for efficient Sabbath School teaching.