DR. TALMAGE. The Brooklyn Divine's Sunday

Sermon.

Tabject: "The Importance of Sacred, Music."

TEXT: "His brother's name was Jubal! to was the father of all such as handle the harp and organ."-Genesis iv., 21.

Lamech had two boys, the one a herdsman, and the other a musician. Jubal, the rounger son, was the first organ builder. He started the first sound that rolled from the wondrous instrument which has had so nuch to do with the worship of the ages. But what improvement has beer made un-ier the hands of organ builders such as Bernhard, Sebastian Bach and George Hogarth and Joseph Booth and Thomas clear on down to George and Edward Jardine of our own day. I do not wonder that when the first organ, that wa read of as given in 757 by an emperor of the east to a king of France, sounded forth its, full grandeur a woman fell into a delirium!

from which her reason was never restored. The majesty of a great organ skilltaily played is almost too much for human endur-ance, but how much the instrument has done in the re-enforcement of divine service it will take all time and all eternity to celebrate. Last April when we dedicated this church to the service of Almighty God our organ was not more than half done. It has now come so near completion that this morning I preach a sermon dedicatory of this mighty throne of sacred sourt. It greats the eye as well as the ear. Dehold this moun-tain of anthems! This forest of hosannahs! Its history is peculiar

The late Mr. George Jardine recently made a tour of the organs of Europe. He gath-ered up in his portfolio an account of all the excellences of the renowned instruments of music on the other side of the Atlantic and all the new improvements, and brought back that portfolio to America, declaring that Brooklyn Tabernacle should have the full advantage of all he had obtained, and although he did not live to carry out his idea, his son, Mr. Edward Jardine, has introduced into this great organ all those improvements and grandeurs, and while you hear this organ ou hear all that is notable in the organs of accerne and Fribourg and Haarlem and St. Paul and Westminster Abbey, and other great organs that have enraptured the world, In it are banked up more harmonies than I can describe, and all for God and the lighting of the soul toward Him. Its four banks of keys, its one hundred and ten stops and appliances, its four thousand five hundred and ten pipes, its chime of thirty-seven bells, its cathedral diapson and pedal double diapson, its soug trumpet and night horn and vox humana, all, all, we dedicate to God and the soul. It will, I believe, under the divine blessing lead uncounted thousands into the kingdom. Its vedding marches, its thanksgiving anthems,

its requiems will sound after all the voices that follow it to-day shall have sung their last song. To God the Father, God the Son and God the Holy Ghost we dedicate it1 There has been much discussion as to where music was born. I think that at the

beginning, when the morning stars sang to-gether, and all the suns of God shoute1 for joy, that the earth heard the echo. The cloud on which the angels stood to celebrate the creation was the birthplace of song. Inanimate nature is full of God's stringed and wind instruments. Silence itself-per-fect silence-is only a musical rest in God's great anthem of worship. Wind among the leaves, insects humming in the summer air, the rush of billow upon beach, the ocean far out sounding its everlasting psalm, the bob

olink on the edge of the forest, the quail whistling up from the grass, are music. On Blackwell's Island I heard coming from a window in the lunatic asylum a very sweet song. It was sung by one who had lost her reason, and I have come to believe a the

ints art has been the erroneous notion thay this part of the service could be conducted by delegation. Churches have said: "Oh, what an easy time we shall have. This min-ster will do the preaching, the choir will do five singing and we will have nothing to do." And you know as well as I that there are a He sang it to the tune of "Dundes," and the sang it to the time of "Dundes," and everybedy in Soutland knows that; and as he began to sing the dying soldier turned over on his pillow, and said to the minister; "Where did you learn that?" "Why," re-plied the minister, "my mother taught me that." "So did mine," said the dying Scotch soldier; and the very foundation of his heart was upturned, and then and there he yielded himself to Christ. Oh, it has an irresistible power. Luther's sermons have been forzot-And you know as well as I that there are a great multitude of churches all through this and, where the people are not expected to ing, the whole work is done by delegation of four or six or ten presons and the audience are silent

In such a church in Syracuse an old elder power. Luther's sermons have been forgot-ten, but his "Judgment Hymn" sings on persisted in singing, and so the choir ap-pointed a committee to go and ask the squire if he would not stop. You know that in a great multitude of churches the choir are exshall bring about that very day which the hymn celebrates. I would to God that those who hear me to-day would take these songs of salvation as messages from heaven; for peoted to do all the singing, and the great mass of the people are expected to be silent, Ind if you utter your voice you are interfer-ing. There they stand, the four, with opera glass dangling at their side, singing, "Rock of Ages, Cleft for Ma," with the same pirit that the night before, on the staga, they took their part in the "Grand Duchess" ar "Don Giogand". Elijah by the brook Cherith, so these wingel harmonies, God sent, are flying to your soui with the bread of life. Open your mouth Don Giovanni." In addition to the inspiring music of our own day we have a glorious inheritance of church psalmody which has come down fra-

My Christian friends, have we a right to Islegate to others the discharge of this duty which God demands of us? Suppose that lour wood thrushes should propose to to all the singing some bright day when the woods are ringing with bird voices. It is decided that four wood thrushes shall do all that singing of the forest. Let all the other voices keep silent. How beautifully the four warble! It is really fine music. But how hone will you keep the forest till. Dear old souls, how they used to sing! When they were cheerful, our grand/athers and grandmothers used to sing "Colchester." When they were very meditativa, then the board meeting-house rang with "South Street" and "St. Edmond's." Were they struck through with great tenderness they sang "Woodstock." Were they wrapped in visions of the glory of the church, they sang "Zion." Were they overborne with the love and glory of Christ, they sang "Ariel." And in these days there were certain times marhow long will you keep the forest still Why, Christ would come into that forest and look up as He looked through the olives, and He would wave His hand and say, "Let sverything that hath breath praise the Lord," and, keeping time with the stroke of innumerable wings, there would be five thou-sand bird voices leaping into the harmony. Suppose this delegation of musical per-formers were tried in heaven: suppose that in those days there were certain tunes mar-ried to certain hymns, and they have lived in peace a great while, these two old people, and we have no right to divorce them. "What God hath joined together let no man put asunder." But how hard-hearted we must be if all the secred music of the peat formers were tried in heaven; suppose that tour choice spirits should try to do the sing-ing of the upper temple. Hush, now, thrones and dominions and principalities. David! bestill, though you were "the sweet singer of Israel." Paul! keep quiet, though you have come to that grown of rejoicing. Richand all the sacred music of the present does ard Baxter' keep still, though this is the "Saint's Everlasting Rest." Four spirits now do all the singing. But how long would heaven be quiet? How long? "Hallelujah!" would cry some glorified Methodist from un-der the altar. "Praise the Lord!" would sing the martyre from among the thereas sing the martyrs from among the thrones "Thanks be unto God who giveth us thrones. "Thanks be unto God who giveth us the vio-tory!" a great multitude of redeemed spirita would cry. Myriads of voices coming into the har-

mony, and the one hundred and forty and darkness. Nothing could bring him forth until Faraneli came and discoursed music four thousand breaking forth into one accia-mation. Stop that loud singing! Stop! On, no, they cannot hear me. You might as well try to drown the thunder of the sky, or beat day he looked up and wept and rejoiced, and the windows were thrown open, and that which all the splendors of the court could not back the roar of the saa, for every soul in heaven has resolved to do its own singing. do the power of song accomplished. If you have anxieties and worriments, try this heavenly charm upon them. Do not sit down on the bank of the hymn, but plungs in that the devil of care may be brought out of you Alas! that we should have tried on earth that which they cannot do in heaven, and Instead of joining all our voices in the praise of the most high God, delegating perhaps this most soleann and most delightful ser-

Now, in this church, we have resolved upon the plan of conducting the music by or-gan and cornet. We do it for two reasons-one is that by throwing the whole responsi-It also arouses to action. A singing church s always a triumphant church! If a congrewhen the hymn is given out, you hear the bility upon the mass of the people, making faint hum of here and there a father and the great multitude the choir, we might nother in Israel, while the vast majority are rouse more heartiness. The congregation ilent, that minister of Christ who is preside coming on the Sabbath day feel that they ing needs to have a very strong constitution cannot delegate this part of the great serv-if he does not get the chills. He needs not ice to any one else, and so they themselves only the grace of God, but nerves like whalehone. It is amazing how some people, whe gational singing here. People have come have voice enough to discharge all their many miles to hear it. They are not sure duties in the world, when they come into the about the preaching, but they can always house of God have no voice to discharge depend on the singing. We have heard the this duty. I really believe that if the church sound coming up like "the voice of many of Christ could rise up and sing as it ought waters," but it will be done at a better rate to sing, that where we have a hundred sould after awbile, when we shall realize the height brought into the kingdom of Christ there and the depth, and the immensity of this would be a thousand.

But I must now speak of some of the ob-stacks in the way of the advancement of this adopted this plan. That is, we do not want sacred music, and the first is that it has been impressed into the service of superstition I any choir quarrels. You know very well that in scores of churches there has been am far from believing that music ought al-ways to be positively religious. Refined art only church fight that ever occurred under has opened places where music has been sec- my ministry was over a melodeon, in my first settlement. Have you never been is church on the Sabbath day and heard the choir sing, and you said, "That is splendid The next Sabbath, you were in manufer." that church, and there was no choir at all. Why? The leader was mad or his assistants were mad, or they were all mai together. Some of the choirs are made up of our best Christian people. Some of the warmest friends I have people. Some of the warmest friends I have ever had stood up in them, Sabbath after Sabbath, conscientiously and successfully leading the praises of God. But the majority of the choirs throughout the land are not made up of Christian people, and three-fourths of the church fights originate in the prgan loft. I take that back and say ninenths. A great many of our churches are dying of choirs. We want to rouse all our families to the duty of sacred song. We want each family of our congregation to be a singing school. Childish petulance, obduracy and intracta-bility would be sootstel if we had more singing in the household, and then our little ones would be prepared for the great congrega-tion on the Sabbath day, their voices uniting with our voices in the praises of the Lord. After a shower there are scores of stream that come down the mountain side with voices rippling and silvery, pouring in one river and then rolling in united strength to the sea. So I would have all the families in our church send forth the voice of prayer and praise, pouring it into the great tide of public worship that rolls on and on to empty into the great, wide heart of God. Never can we have our church sing as it ought until our families sing as they ought. There will be a great revolution on this there will be a great revolution on this subject in all our churches. God will come down by His spirit and rouse up the old hymns and tunes that have not been more than half awake since the time of our grand fathers. The silent pows in the church will break forth into music, and when the con-ductor takes his place. or the Sabbatt day fuctor takes his place on the Sabbath day there will be a great host of voices rushing into the harmony. My Christian friends, il we have no taste for this service on earth what will we do in heaven, where they al sing, and sing forever? sing, and sing forever? I want to rouse you to a unanimity in Christian song that has never yet been ex-hibited. Come, now! clear your throats and get ready for this duty or you will never hear the end of this. I never shall forget hearing a Frenchman sing the "Marseil-laise" on the Champs Elysees, Paris, just before the battle of Sedan in 1870. I never saw such an enthusiasm before or since. As he sung that national air, oht how the Frenchman should I have some some in an Frenchmen shouted! Have you ever in an English assemblage heard the band play "God Save the Queen?" If you have, you know something about the enthusiasm of a national air. Now, I tell you that these songs we sing Sabbath by Sabbath are the national airs of Jesus Christ and of the kingdom of heaven, and if you do not learn to sing them here, how do you ever expect to sing the song of Moses and the Lamb? I should not be sur-prised at all if some of the best anthems of heaven were made up of some of the best songs on earth. May God increase our rev-erence for Christian psalmody, and keep us from disgracing it by our indifferences and frivolity. When Cromwell's army went into battle, he stood at the head of them one day, and gave out the long meter doxology to the tume of the "Old Hundredth," and that great host, company by company, regiment by regi-ment, battalion by battalion, joined in the doxology. Praise God from whom all blessings flow, a national air.

SUNDAY SCHOOL LESSON. SUNDAY, OCTOBER 11, 1891. Christ Foreteiling His Death.

LESSON TEXT. (John 12: 20-36, Memory verses: 35-36.)

LESSON PLAN. TOPIC OF THE QUARTER: Jesus the Son of God.

GOLDEN TEXT FOR THE QUARTER: These are written, that ye might be-lieve that Jesus is the Christ, the Son of God; and that believing ye might Son; (3) The certain glory. have life through his name .- John 20:31.

LESSON TOPIC: The Son Illustrating Submission.

1. Seeking Jesus, vs 1. Seeans 20 22. 2. Recognizing Suffering. ys. 23-25. Submission. LESSON OUTLINE :vs. 27-30. 4. Anticipating Victory, vs. 31-36.

GOLDEN TEXT: And I. if I be lifted up from the earth, will draw all men | ward.

DAILY HOME READINGS :

unto me.-John 12 : 32.

M .- John 12 : 20-36. The Son illustrating submission. T .-- John 12 : 37-50. The light of the world. W.-Isa, 42 : 1-16. The Lord's meekness. T.-Isa. 60 : 1-14. Incoming of the Gentiles. F .- Acts 10 : 1-23. The Gentiles called.

blessed. S .- Rom. 3 : 1-29. Jew and Gentiles alike.

LESSON ANALYSIS.

I. Gentiles at worship:

There were certain Greeks smong

those that went up to worship (20). The stranger, that is not of thy people,

he shall come (1 Kings 8:41). A man of Etbiopia had come for

There is no distinction between Jew

II. Gentiles Seeking Jesus:

(Matt. 12:21). As the Gentiles heard this, they were

This salvation ... is sent unto the Gentiles: they will also hear (Acts 28

I. As Appointed to the Lord: The hour is come, that the Son of

The hour is at hand, and the Son of

man is betrayed (Matt. 26 : 45).

III. The Light Shining: Walk while ye have the light (25). The life was the light of men (John 1

The light is come into the world (John 3:19).12:46).

Verse 21 --- "Sir, we would see Jesus." (1) The Greeks; (2) The apostle (3) The Lord. - (1) A noble desire; (2); A manly appeal.

Verse 23 .- "The hour is come, that the Son of man should be glorified." (1) The crucial hour; (2) The patient

fruit." (1) Death the way to life; (2) Fruit the outcome of sacrifice. The Lord's death; (2) The Lord's harvest.

Verse 26.- "If any man serve me, let him follow me." (1) Man's profession of service; (2) Christ's demand for de-The man that follows. Verse 26 .- "If any man serve me,

him will the Father honor." (1) Ser-

(2) The moving cause; (3) The unwayeri g advance.

ious purpose; (3) The resulting confirmation Verse 32 .- "I, if I be lifted up, ...

will draw all men unto myself."

that ye may become sons of light." means.-(1) Believe; (2) Become.

LESSON BIBLE READING.

Prefigured under Moses (Num. 21: 4-9). Realized at Calvary (Luke 23: 33) Demonstrating his Messiahship (John 24 ; 2 : 1, 21. Attracting the world (John 12: 32, 33),

LESSON SURROUNDINGS.

lesson is closely connected in John's So soon as they would step off a few feet the sensation would leave them. Jerusalem, it is held by most that it occurred on Tuesday of Passion week, selves throwing stones at the pitcher, after the conflicts in the temple. On this theory the intervening e ents are and when almost in its reach the misnumerous and important. First the siles seemed to glide around it. withdrawal to Ephraim after the rais- Mr. Toomer tells us that the other synoptists become parallel just before as our Lord was leaving the temple, and the lesson seems to have followed. Sunday until Thursday, there is no valid objection to this position.

THE MYSTERY OF THE PITCHER

Lightning Killed the Girl Who Carried It, and No One Has 'Touched It Since. Mr. J. B. Toomer recently told the I am come a light into the world (John Athens (Ga.) Banner the following story, that is as singular as it is interesting.

About five miles from Aiken, S.C., on the Charleston dirt road, and in sight of the railway is a little place that was first christened "Pole Cat," but afterwards changed to Montmorenci, the French for that odorous Verre 24.- "If it die it beareth much little animal. Many years ago a young woman came with her pitcher to draw a bucket of water from a well at Montmorenci, and set the vessel on a stone post that the railroad men had moved there. While drawing the water a votion.-(1) The man that serves; (2) flash of lightning came that struck the chain to which the well bucket was attached, and the woman was killed in vice in man; (2) Honor from God.-(1) her tracks. Her remains were re-Any man's service; (2) Every man's re- moved, but the pitcher was left just Verse 27.—"For this cause came I where the dead girl had set it. To this unto this hour." (1) The critical hour; day the pitcher remains in the same where the dead girl had set it. To this place, and so far from being removed, Verse 30 .- "This voice hath not it is said that no living hand has ever come for my sake, but for your sakes," touched it save its owners, although (1) The honoring voice; (2) The grac- near the side of the public road.

But the most wonderful thing is the superstition attached to this pitcher. (1) There is an indescribable influence surrounding it that prevents its touch. Hundreds of people have gone with the firm determination of lifting the pitcher, but when they approach it a (1) Light lingering; (2) Darkness at strange repugnance comes over them and they hurriedly depart without carrying out the object of their visit. One An exalted destiny; (2) An effective night a bully in the neighborhood, while under the influence of whiskey, made a bet with some friends that he would go and bring back the pitcher. He left to do so, but soon returned, as pale as a sheet and empty handed. alive can lay hands on that pitcher, and I wouldn't attempt it again for the fused to tell his experience, and said

to Jerusalem. (Robinson mak's this begin at Luke 13 : 10; others, at Luke wife, he got out and tried his marks-17:11). The three narratives of the manship with brickbats, and, while a the artival at Jericho. Here a number pretty accurate thrower, he met with of events occur. The supper at Beth- no success-that he had as well try to any is most naturally placed before the knock down a sunbeam with a rock. triumphal entry to Jerusalem, though Matthew and Mark mention it later. Mr. Toomer further stated that he had On Sunday, the 10th of Nisan, the pub- been passing the pitcher for years, and licentry occurs; on Monday, the cleans- always found it in the same place on ing of the temple; on Tuesday, a long series of conflicts, a denunciating discourse against the Pharisces. The in- firmly make up his mind to remove the cident of the widow's mite took place vessel, but when he approached it he experienced the same repugnance to At all events, it cannot be so fittingly touching it as an uncanny object. The placed anywhere else. As John's nar- old well from which the dead girl was rative omits all the other details from drawing water has long been filled up, and no signs of it remain. Mr. Toomer

S .- Acts 10 : 24-48. The Gentiles I. SEEKING JESUS. CHRIST LIFTED UP.

to worship (Acts 8:27).

and Greek (Rom, 10:12).

Sir, we would see Jesus (21).

In his name shall the Gentiles hope

glad (Acts 13:48).

28).

II. RECOGNIZING SUFFERING.

man should be glorified (23). Father, if it be possible, let this cup pass away from me (Matt. 26 : 39).

An outlook on suffering; (3) An out-look on success.-(1) The uplifted Christ; (2) The world-wide attraction; (3) The blessed fellowship. Verse 35. - "Walk while ye have the light, that darkness overtake you not."

hand; (3) Duty Imperative. Verse 35 .- ' Believe on the light,

Accepted by the Lord (John 3: 14, 15). "Boys," he remarked, "no person Occupying his heralds (1 Cor. 1:23, whole of Aiken County.", He re-

he would not talk about the matter. Other parties have gone to see it, but meet with the same repulsive feeling. INTERVENING EVENTS. - While this So soon as they would step off a few

ments of nature would make music to our ear, if we only had acuteness enough to listen. I suppose that even the sounds in nature that are discordant and repulsive make harmony in God's ear. You know that you may come so near to an orchestra that the sounds are painful instead of pleasurable, and I think we stand so near devaurable, and I think we stand so near deva-stating storm and frightful whirlwind we cannot hear that which makes to God's ear and the ear of the spirits above us a music as complete as it is tremendous. The day of judgment, which will be a day of uproar and tumuit, I suppose will bring no disconance to the ears of those who can

calmly listen, although it be as who can great performer is executing a boisterous piece of music, he sometimes breaks down the instrument on which he plays, so it may be on that last day that the grand march of God, played by the fingers of thunder and earthquake and couffagration, may break down the world upon which the music is executed. Not only is inanimate nature full of music, but God has wonderfully organized the human voice, so that in the plainest throat and lungs there are fourteen direct muscles which can make over sixteen thou-sand different sounds, and there are thirty indirect muscles which can make, it has been estimated, more than one hundred and seventy-three millions of sounds! Now, I say, when God has so constructed

the human voice, and when he has filled the whole earth with harmony, and when he recognized it in the ancient temple, I have a right to come to the conclusion that God loved music.

I propose this morning, in setting apart this organ for sacred use, to speak about sa-ered music; first showing you its importance and then stating some of the obstacles to its advancement.

advancement. I draw the first argument for the im-portance of sacred music from the fact that God commanded it. Through Paul He tells us to admonish oue another in pealms and hymns and spiritual songa, and through David He cries out, "Sing ye to God, all ye kingdoms of the earth." And there are hundreds of other passages I might name proving that it is as much a man's duty to sing as it is his duty to pray. Indeed, I think there are more commands in the Bible to sing than there are to pray. to sing than there are to pray.

God not only asks for the human voice but for instruments of music. He asks for the cymbal, and the barp, and the trumpet, as well as the organ. And I suppose that in the last days of the church, the harp, the lute, the trumpet and all the instruments of sic, whether they have been in the service of righteousness or sin will be brought by their masters and laid down at the feet of Christ, and then sounded in the church's triumph, on her way from suffering into glory. "Praise ye the Lord" Praise Him with your voices. Praise Him with stringed instruments and with organs. I draw another argument for the import-

I draw another argument for the import-ance of this exercise from the impressiveness of this exercise. You know something of what secular music has achieved. You know it has made its impression on govern-ments, upon laws, upon literature, upon whole generations. One inspiring national air is worth thirty thousand men as a standing army. There comes a time in the battle when one burgle is worth a thousand battle when one bugie is worth a thousand muskets. I have to tell you that no nation or church can afford to severely economize n music.

Many of you are illustrations of what sacred song can do. Through it you were brought into the kingdom of Jesus Christ. You stood out against the argument and the warning of the pulpit, but when, in the sweet words of Isaac Wats or Charles Wes-ley or John Newton or Toplady, the love of Jesus was sung to your soul then you sur-rendered, as armed castle that could not be taken by a host lifts its window to listen to a harp's thrill. There was a Scotch soldier dying in New Orleans, and a Scotch minister came in to give him the consolations of the Gospel. The man turned over on his pillow and said, "Don't talk to me about religion." Then the Scotch minister began to sing a familiar hymn of Scotland that was com-posed by David Dickenson, beginning with Many of you are illustrations of what sed by David Dickenson, beginning with

ATEL LAWIE The drawing room, the musical club, the orchestra, the concert, by the gratification of pure taste, and the production of harmless amusement, and the improvement of talent, have become great forces in the advancement of our civili-zation. Music has as much right to laugh in Surrey gardens as it has to pray in St. Paul's.

Oh. mother, dear Jerusales When shall I come to thee

through the ages, and will keep on singing until the blast of the archangel's trumpet

ust as certainly as the birds brought food to

grant with the devotions of other genera-

tions-tunes no more worn out than they were when our great-granffathers climbed up on them from the church pew to glory. Dear old souls, how they used to sing! When

put asunder." But how hard-hearted wa must be if all the sacred music of the past,

I have also noticed the power of sacred

song to soothe pertubation. You may have come in here this morning with a great

many worriments and anxieties, yet, per-haps, in the singing of the first hymn, you lost all those worriments and anxieties. You have read in the Bible of Saul and how he

was sad and angry, and how the boy David came in and played the evil spirit out of

him. A Spanish king was melancholy. The windows were all closed. He sat in the

gation is silent during the exercise or par-tially silent, it is the silence of death. If

not start us heavenward.

out of you.

with the bread of life. Open and take it, O hungry Elijahs!

In the kingdom of nature we have the glat fifing of the wind as well as the long meter pailm of the thunder; but while all this is so, every observer has noticed that this art, which God intended for the improvement of the ear, and the voice, and the head, and the heart, has often been impressed into the ser-vice of false religions. False religions have depended more upon the hymning of their congregations than upon the pulpit proclamation of their dogmas. Tartini, the musical composer, dreamed one night that Satan snatched from his hand an instrument and day, the voice and the instruments that ought to have been devoted to Christ, cap tured from the church and applied to pur-

poses of superstition. Another obstacle has been an inordinate fear of criticism. The vast majority of peo-ple singing in church never want anybody else to hear them sing. Everybody is wait-ing for somebody else to do his duty. If we all sang, then the inaccuracies that are evi-dent when only a few sing would not be hear i at all; they would be drowned out. God only asks you to do as well as you can, and then, if you get the wrong pitch, or keep wrong time, He will forgive any deficiency of the ear and imperfection of the voice. Angels will not laugh if you should lose your place in the musical scale, or come in at the close a bar behind.

close a bar behind. There are three schools of singing, I am told—the German school, the Italian school and the French school of singing. Now, I would like to add a fourth school, and that is the school of Christ. The voice of a con-trite, broken heart, although it may not be able to stand human criticism, makes better music to God's ear than the most artistic performance when the heart is wanting. I performance when the heart is wanting. I know it is easier to preach on this than it is to practice, but I sing for two reasons—first, because I like it, and next, because I want to encourage those who do not know how. I have but very little faculty in that direction, yet I am resolved to sing. God has com-manded it, and I dare not be silent. He calls on the beasts, on the cattle, on the dragons to praise Him, and we ought not be behind

the cattle and the dragons. Another obstacle that has been in the way of the advancement of this holy art has been the fact that there has been so much angry discussion on the subject of music. There are those who would have this exercise conducted by musical instruments. In the same church there are those who do not like musical instruments, and so it is organ and no organ, and there is a fight. In another church it is a question whether the music shall be conducted by a presentor or by a drilled choir. Some want a drilled choir and some want a precentor, and there is a fight. Then there are those who would like in the church to have the source bland like in the church to have the organ played in a dull, lifeless, droning way, while there are others who would have it wreathed into fantastics, branching out in jets and spangles of sound, rolling and tossing in mar aelous convultions, as when, in pyrotechnic dis-play, after you think a piece is exhausted, it breaks out in wheels, rockets, blue lights

than a praise. Another obstacle in the advancement of

Praise God from whom all bleesings flow, Praise Him, all creatures here below; Praise Him above, ye heavenly host, Praise Father, Son and Holy thost.

Praise Fatter, son and Hory Ghost. And while they sang they marched, and while they marched they fought, and while they fought they got the victory. Oh, men and women of Jesus Christ, let us go into all our conflicts singing the praises of God, and then instead of failing back, as we offen do, from defeat to defeat, we will be marching on from victory to victory. Glory to the Pather and to the fion and to the Holy Ghost, as it was in the bagianing; is now and ever shall be, world without end Ames.

The hour is come: glorify thy Son (John 17:1)

II. As Illustrated in Nature:

Except a grain of wheat die, it

abideth by itself alone (24). They that sow in tears shall reap in joy

(Psa. 126:5). Cast thy bread upon the waters: for thou shalt find it (Eccl. 11 : 1). That which thou sowest is not quick-

ened, except it die (1 Cor. 15 : 35). III. As demanded Among Men:

He that loveth his life loseth it (25). He that findeth his life shall lose it (Matt. 10: 39.)

Whosoever would save his life shall lose it (Matt. 16:25).

Whosoever shall lose his life shall preserve it (Luke 17 : 33).

IV. As Rewarded by the Fatner: If any man serve me, him will the

Father honor (26). Them that honor me I will honor (1

Sam 2 : 30).

He that honoreth not the Son honoreth not the Father (John 5 : 23).

I honor my Father, and ye dishonor me (John 8:49).

III. HONORING SUBMISSION.

I. A Time of Trial: Now is my soul troubled (27).

My soul is exceeding sorrowful, even

unto death (Matt. 26 : 38). My God, my God, why hast thou for-saken me? (Mark 15: 34.)

How am Istraitened till it be accomplished! (Luke 12 : 50.)

II. A Spirit of Submission:

But for this cause came I unto this hour (27).

Not as I will, but as thou wilt (Matt. 26 : 39).

I seek not mine own will, but the will of him that sent me (John 5; 30). He humbled himself, becoming obe-

dient even unto death (Phil. 2:8). III. An Endorsement from God:

This voice hath not come for my sake, but for your sakes (30).

This is my beloved Son, in whom I am well pleased (Matt. 3:17).

This is my beloved Son; ... hear ye him (Matt. 17:5).

This voice we ourselves heard come out of heaven (2 Pet. 1 : 18).

IV. ANTICIPATING VICTORY.

I. Eatan Cast Out:

Now shall the prince of this world be cast out (31).

I beheld Satan fallen as lightning from heaven (Luke 10 : 18).

The prince of this world hath been judged (John 16 : 11). Resis the devil, and he will flee from

you (Jas. 4 : 7).

II. The Cross Triumphant: I, if I be lifted up, will draw all

men anto my self (32). When ye have lifted up the Son of

man, then shall ye know (John 8 ;

We preach Christ crucified (1 Cor. 1

Far be it from me to glory, save in the cross (Gal. 6 : 14).

PLACE .- In Jerusalem, most prob- is an entirely reliable gentleman. ably in the Court of the Women within the temple enclosure. This will explain the request of the Greeks, who could not enter even that part of the temple.

TIME .- On Tuesday afternoon, before our Lord's death. On the theory themselves: that our Lord ate the rassover at the legal time, the date of the lesson is the toes by night, there are also flies which 12th of Nisan, A. U. C. 783; that is, are a real terror by day, especially in April 4, A. D. 30.

PERSONS -- Certain Greeks, probably proselytes of the gate, 1 of re ognized twe hearer. They don't seem to interas Jews; Philip and Andrew; our Lord est themselves much in the preliminary and a multitude that stood by; a voice part of the service-they are conspicuout of heaven.

ing to see Jesus, tell Philip of their wish; Philip tells Andrew, and the two disciples tell Jesus. Our Lord predicts multitude, hearing this, discuss the ocdie, and ask, "Who is this Son of man?" given above, verse 36 is the last public

instruction of our Lord. There is no parallel passage.

THE OLD COUPLE.

An aged man in an old arm-chair, A golden light from the Western sky; His wife by his si e, with silvered hair, And the open Book of God close by. Sweet on the bay the gloaming fails. And bright is the glow of the evening star But clearer to them are the jasper walls And the golden streets of the land afar.

The steam er Saale, at Southampton, reports terrife weather on the night of the 25th. She was "hove to" for five hours.

Fifteen young men from Tipperary and Kilkenny, have been selected by Bi hop McGoldrich, of Duluth, Minn., as student aspirants for the American priesthood. They have sailed for New York.

Tormentors in Church.

Mr. J. Ewin Ritchle, in "An Austrafian Ramble," gives the following account of how antipodean flies disport

"Alas, alas! if we have the mosquiplaces of worship, where they interfere alike with the inattentive or the attenous by their absence in singing and INCIDENTS. - Certain Greeks, desir- chanting, and there is a good deal

his speedy glorification, through his repose the attack commences. At first death, and sets forth the self-sacrifice | you heed it not-it seems too ridiculous required of his followers. In trouble to be bothered by a fly. At last your of soul, he cries to his heavenly Father blood boils, and you can stand it no to glorify his own name, and is an-swered by a voice out of heaven. The your mouth, should it perchance le open, settles on the most rensitive part currence. Our Lord declares why the of your nose, assails your forehead, atvoice came, and then predicts more tacks your ears, and every other vulfully his death (as the evangelist ex- nerable point. You give a bang, you plans). The multitude are perplexed, have missed your mark; your enemy not understanding how the Christ can is beyond your reach, only to return with fresh vigor to the attack. Not Our Lord again represents himself as a moment does he leave you at rest; the "light," and admonishes them to not a moment can you listen in peace believe on the light. On the theory and comfort; not a monent while the sermon lasts are you in a proper Christlan frame of mind. When I went to hear Dr. Strong, the fly-for providentially, as a rule, it is only one fly

that attacks you at a time-was especially active. That fly must have belonged to the ranks of the orthodox, and thought I deserved little mercy for once in my litetime straying from she fold. At any rate, luttle mercy he thowed to me."

The American erchæologists who are at work at Plates, Greece, have come upon the remains of an ancient temple, parts of which apparently go back to the sixth century B. C., or within a hundred years of the authentic beginning of Greek history. Developments of great interest are expected.

An automatic sprinkler plant can ba too delicate in its action, as was shown recently at Fails Fiver, Mass., where fusible plugs melted on a very hot day, ausing some damage to property.