

notes, he will not tell a story except to illustrate a point, or send home a lesson. There is great temptation to tell a story to keep the class quiet. This is not right. Let us keep this in view: that our aim is the salvation of our children.

If any scholars are absent, the ideal teacher will try to visit them. If he can do so the same afternoon so much the better. A visit from a teacher to a sick scholar will often give the teacher more influence than all the talking in the school. If the scholar is inclined to play truant, the certainty of a visit will often bring him to school when he might otherwise stay away.

In this paper nothing of an impossible character has been presented. Let us aim high. Perseverance will do much; prayer will do much. Let each teacher take as a motto Paul's words:—"Seek that ye may excel to the edifying of the Church." Aim to be the ideal teacher.

### "ABOUT CHURCH MUSIC."

BY SPERO MELIORA.—Continued.

There is no lack of suitable tune-books. Dr. Allen's Congregational Psalmist has already been favourably mentioned in the columns of the INDEPENDENT. The Bristol Tune Book is another—having a very full and extensive range of tunes and chants, now that the second part has been published—the "London," the "Bradford," the "Hymnal Companion," and others,—for their name is almost legion. The two first have long since attained to an enormous circulation. No mention is made of the "Hymnary," "Hymns Ancient and Modern," "Mercer's Church Psalter," etc.; because they are accompanied by the hymns which are specially selected for the use of a particular Church. And something may be said of these farther on.

As to what a hymn tune should be, we may quote Joseph Barnby—no mean authority—who says, in his preface to the "Hymnary":—"It should ever be borne in mind that church music differs from all other music, in that whilst ordinary music—both sacred and secular—is conceived with the view of gratifying the senses and purifying the passions of humanity, church music is distinctly an offering dedicated to God. It therefore requires to be purer and deeper than that which is offered by man for the delectation of his fellow-man; and this entirely disposes of the specious argument sometimes used, that because a congregation sings a certain tune with fervour and evident enjoyment, it must be good. Such an argument might be admitted if the end and aim of going to church was the personal enjoyment produced by singing; but it is absolutely certain that congregations are known to pour out their hearts to God with equal, if not greater, fervour, in strains which were specially written and intended for church use. There is, consequently, no excuse for those who continue to use, in God's house and in the solemn act of worship, a class of music which, from its want of refinement, its absence of everything that is musically, and its inherent coarseness, would be scarcely admitted into any decent drawing-room."

In this matter of church music, as in some others, the Sunday school should be made the "nursery of the church." And energetic efforts should be put forth, not only to teach the children to sing from notes, but to fill their minds and memories with hymns and tunes which will be a power for good to them in after years, tunes which they will find a use for in the church as well as the school.

As for the plan, now too much in vogue, of teaching nothing but the things turned out periodically by the hymn and tune factories on the "other side," it can scarcely be reprobated too strongly. What true power can there be in hymns and tunes which possess merit barely sufficient to wear until the publication of the next batch,—perhaps three months afterwards? Are these the hymns which we read of as forcing themselves to the surface above all the profanity and wickedness under which they had lain buried through a life-time of wandering and sin, and proving themselves to be a living power still, calling back the perishing sinner to that Saviour who alone can save? Surely a heavy responsibility rests on those who have the management, to see that the children's hymns are

made a real, living power, instead of a mere pastime in the weekly exercises. Let no one say that children cannot be expected to learn and like hymns and tunes which are suitable for use in the public services; experience teaches that even young children can sing and enjoy hymns and music of a far higher order than they generally get credit for. But, all that is contended for just now is, that Sunday school hymns and music should be such that the children need not be ashamed of them when they grow older. It is quite right that their hymns should be childlike, but there is no reason in the world why they should be childish.

(To be continued.)

### IF I STOP MY PAPER.

A breeze or two has been blowing in that direction, during the financial troubles; but an opposing breeze delays the fatal order. For, if I stop my paper,

1. I stop the welcome visits of an old friend. Toward half a century he has given me a weekly call. Shall I make the last visit—a week, and then, another and so on, and I see that face no more!

2. I stop the current of valuable instruction, if I give that order. My paper is a small panorama of the world. Nothing interesting in human affairs escapes that one caterer for his patrons, the Editor. On one page he spreads his net over this Continent, and on the next over the other; and the isles afar off are not beyond his reach. His nimble fingers pick up facts and items from the whole field of earthly vision. He condenses them, gives the proper heading, etc., affording me a bird's-eye view of a good part of creation. A whole squadron of carrier-pigeons could not do me such a service. And am I to shut the door in the face of such a visitor?

3. I stop the voice of a very valuable commentary on my Bible, if I give such an order. The current events of the day are the lesser and larger wheels of Divine Providence; are therefore full of instruction concerning promises of God performed, and prophecies fulfilled, etc. The histories and fates of individuals, communities and nations, are links in this chain. So is the progress of art, and science, and invention. There is scarcely a weekly visit of that paper that does not help me to a better understanding of the word of God. And I am to bid these visits cease—am I?

4. I forbid entrance to my house to a vast variety of the most effective stimulants to my Christian life, if I stop my paper. In one column is a short but impressive essay on some phase of Christian character. In another is a striking case of eminently happy Christian experience. In another is a call to faith, hope and labour by an account of a precious revival. In yet another are incidents of missionary labour, faith, and adventure, which touch the heart. The great home work appeals, and the great foreign no less eloquently. That sketch of a sermon quickens my spiritual pulse. A new and striking view of some obscure, and almost forgotten, passage of Scripture, gives me a delightful surprise. And shall I stop such a current of such inspiring and sanctifying influences by giving that fatal order: "Stop my paper!"

5. Why, I should rob my loved household—children in particular—by such an order. Parents read; and do not the larger little ones? Does not my paper give a loving glance at the young? Do I not often see the sparkling eye, and hear the rapid, animated appeal to parental wisdom, as some striking fact or sentiment impels a question to the elders for more light? Do not fifty-two such visits to my house in a year make some suggestions about its being wise, or otherwise, to deprive my loved ones of what they would lose by the words to stop my paper?

Stop the baker, stop the butcher, sooner. If you get such an order from me, and I am worth asking for, inquire for me among the lunatics.—*Congregationalist.*

### THE NAME OF JESUS.

And thou shalt call His name Jesus, for He shall save His people from their sins.—Matt. i. 21.

Bernard has delightfully compared the name of

Jesus to honey in the mouth, melody in the ear, and joy in the heart. Nothing bears such delicious perfume as the name of Jesus. It is the beginning of hope and end of despair. The name of Jesus was divinely ordered, expounded, and conferred. It was the angel of the Lord who just breathed that name to Joseph, and it was rendered sweet by the words with which it was accompanied—"He shall save His people from their sins." As the name was God's own choosing we may rest assured it was the best name the Saviour could bear. It is a name which must be true, because He who gave it cannot err. The name signifies Jehovah Saviour, for He is a Saviour in a sense that no one else is or can be. In addition to expounding the name, the Eternal Father has been pleased to give us a synonym for it. Jesus may be changed to Emmanuel, for He bridged the gulf between God and man. Both Jesus and Emmanuel are full of heart-cheer. Although the name was chosen by God it is chosen by men. How applicable that name is to Him men well know, for those who do not know Jesus as their Saviour do not know Him at all. Jesus was publicly named in the Temple; and those who know the Saviour should publicly confess Him. If He was Jesus in the cradle, how grandly does the title befit Him now that He has made atonement for our sins, and entered heaven to intercede on our behalf. The name has been typically worn by others, but it is now reserved for Him alone, and has henceforth identified Christ with His people. There could have been no Saviour unless people required to be saved. His connection with His people lies in the way of their sins. The connecting link between Christ and ourselves is not our riches, but our need. Again, the name of Jesus is one which indicates His main work—saving His people from their sins. He saves His people by substitution. This work of substitution is meant to work in the person who partakes of its benefits, love to God, gratitude to Christ, and consequent hatred of sin. How completely Christ saves His people from their sins, for they shall be one with Him throughout eternity. The name of Jesus has been thoroughly justified by fact. It was given Him while He was a babe, and before His trembling feet had learned to tread the cottage floor at Nazareth. When He shall come from heaven with a shout it will be seen that He has saved His people from their sins. In addition, it is a beautiful thought that the name of Jesus is a home name, for it was given to the child Jesus. It is also a heart name, since he that believes on the Son of man, the same is His father, mother, sister and brother. Jesus of Nazareth the King of the Jews was His death name, but Jesus is His heaven name.—*Spurgeon.*

### CHRISTIAN CHARITY.

No subject is oftener invoked, more frequently misrepresented, nor more persistently perverted than Christian charity.

According to the notions of some, it is charitable to commend everything which is uttered as religious truth, whether sustained by the Word of God or not, and to recognise all religious teachers whatever may be the character of their teachings. This idea of Christian charity is, in a bad sense, to be all things to all men, and to drift with the popular current.

True Christian charity is a noble sentiment, abounding in honesty of purpose and correctness of action.

It is too strong a principle to be swayed by every popular breeze, too honest to be bribed into compliance with error in doctrine or incorrectness of practice.

"It rejoiceth," not in error, "but in the truth," and is exercised towards persons, not towards doctrines at all. It never calls evil good, and good evil, never puts sweet for bitter, nor bitter for sweet; but when dealing with opinions, it brings them to the test of God's word, and if they do not agree with this standard, it sweeps them away with an energy almost amounting to fierceness. But when it comes to deal with poor frail and erring man, it is as gentle and pitiful as a mother when handling her own darling child.

It distinguishes between the errorist and his errors, and never takes any stock in persecution for opinion's sake.