

of the saving power of God, and yet associated as it is with all that is most lowly and tender in the ministry of our Master it comes to us with soothing influence in our moments of greatest perplexity and deepest need.

Jesus! the name that charms our fears,
That bids our sorrows cease,
'Tis music in the sinner's ears,
'Tis life and health and peace.

Many a child has been lulled to sleep by this name; many a weary pilgrim has spoken it to himself to revive his drooping courage; many a martyr has found it full of sweetness in the hour of fiercest conflict; many a penitent soul has felt its power to dry the bitterest tears; many a dying saint has gone home to God saying, "Lord Jesus, receive my spirit." God forbid that this name should ever become to us a mere cant expression, an empty sound.

There is in an awakened soul a desire to know the name of God. What deep pathetic feeling there is in the story of Jacob and what agony of soul in the prayer, "Tell me thy name." We do not like the nameless unknown, we turn away from it in shivering dread. When we meet any new fact or force we are not content until we have fixed some name upon it. The name when first given expresses a living thought though our knowledge is only partial. Afterwards the name by its very connotations may veil the real thing from us. The name hides our ignorance. We are content with a name and neglect the significance. No one name can compass the whole of the Divine nature. God breaks up the names and reveals Himself in the new ones. When a name has lost its power, He takes it from us or baptises it with a new spirit. It is good for us to have the old truth put in new ways and in new words. Let us take the names of God which have been graciously given and ponder them in our hearts that we may learn to know and fear Him.

We come back now to the new name, the broader, richer name which our Lord has revealed. This name he has hallowed by His life of reverence, submission and loyalty; this name He has handed down to us as a sacred treasure. He teaches us to think of God as our Father, and if we can grasp His teaching we shall be saved both from superstition and irreverence. This name is one that can never grow old. The more we grow in knowledge and purity, the more meaning will it bring to our hearts. One way in which we may "Hallow the name of God," is by learning to grasp with personal loving faith this new name, "Our Father."

This name most of any should save us from irreverence. If we realize this conception of God we cannot be profane. Among the ancients a very important part of the meaning of the word piety was respect and loyalty to parents. There must be much truth in this for our Lord teaches that religion consists in coming like little children to the feet of God. A young man who has any sense or goodness respects his father; and though that father may have many faults and imperfections the son strives to maintain a deeper respect. When we were very little fellows our father was the great man of the world; and the goal of our ambition was to grow up and be like him. While fuller knowledge may lead us to correct this view, the feeling out of which it grew ought to rise up and take hold of God. When we come with enlightened faith to regard Him as our Father we shall grow in thoughtful reverence. We shall delight in sober worship and faithful work. We may not show our reverence by the same ceremonies and observances as others, but it will be none the less real. We shall seek in our own way to worship God in spirit and in truth, and honor the God of righteousness in our whole life.

If we cherish this conception of God it will lead us away from low narrow thoughts of the Divine Character. We must avoid undue familiarity with the name of God; we must also keep clear of superstitious dread. We must not think that God is such a One as ourselves—small, partial, revengeful. Many thoughts that perplex us and fears that torment us may be lessened if not driven away by the belief in God as Our Father. The great question for each one of us now is, "Do we place a reverent trust in God? Do we find that nature and life is made sacred and solemn to us by the constant presence of God; or is God a mere name which our tongue utters but to which our heart is a stranger?" This trust will save us not only from scepticism and superstition, but also from that coarse flippant style which dulls the fine edge of the spirit. Thus alone can our life become truly a godly life through our communion with the God of love. God has sought us as a father seeks his wandering child. Grieved by our folly and rudeness He still makes a way for our salvation through the sacrifice of His own son. Through this sacrifice we get back to childhood and to reverent trust in the Divine Father. At the cross of Christ, where the darkness of our sin is conquered by the light of Heaven's love, we can look up and say:

"Father, take my hand
And through the night lead up to light,
Lead up to light thy child."

MUSICAL NOTES.

Up to the present no communications have been received, so it is assumed that the readers of the "Dominion Presbyterian" agree with the views expressed in the article "A Plea for Better Congregational Singing." This is very gratifying to the author.

Mr. Fred T. Egener, of Goderich, has recently been appointed organist and choirmaster of Zion Church, Brantford, a position lately occupied by Mr. Kenyon, now of Ottawa. Mr. Egener thoroughly deserves his promotion.

The new organ erected in Erskine Presbyterian Church, Hamilton, is in every respect worthy of the organist, Dr. C. L. M. Harris. This is saying much.

Should choirmasters have any difficulty in selecting new music, Mr. Rickwood will be pleased to offer suggestions, if they will write giving particulars as to size of choir and music that has been sung by same. All communications should be addressed to C. J. L. Rickwood, Box 221, Perth, Ont.

The Duty of Choir Members.

There have been few, if any, articles written upon this topic, and therefore it is thought that the following may prove interesting and helpful to our readers—especially those interested in the musical portion of the service of the church.

No person should join a choir unless he realizes the obligations imposed upon him by so doing; they are many, and not lightly to be entered upon, not the least being regular attendance at choir practice and at services.

It may, perhaps, happen that one has been exceptionally gifted in vocal ability, and it occurs to that one that he would like to join the choir. He is a good reader, and, in short, has every qualification desirable in a choir member.

He is heartily welcomed by the choirmaster, as it does not often fall to his lot to receive applications from one so desirable in every respect. He is undoubtedly a great help at both service and choir practice, but after a time he finds that he is able to read off almost any music that is set before

him, and, therefore, in his opinion, it is unnecessary for him to attend choir practice. Surely this is a mistake. Ought he not to give his fellow-members the benefit of his reading powers, and thus lighten their labors?

The same member is often apt to sing louder than the rest, whilst this may to a certain extent be allowable at practice, it is undesirable in the highest degree at service. No voice should be heard above the rest; rather, all the voices should blend, as do the pipes in a good organ—in fact the choir should sound like a vocal organ.

All the above has been written as referring to the masculine gender, as they are the chief offenders in the respects mentioned.

A word to the ladies—Dress quietly. It is well to remember that the choir is the cynosure of all eyes, and not a single detail either in dress or behavior escapes the vigilant eyes of the congregation.

With regard to the singing, it will be found very helpful to cultivate the habit of listening carefully, not only to others, but also to the choir of which one is a member; by this means the quality of the music will be enhanced, as everyone will be upon their mettle to give their best production.

It is a common thing for choirs to despise the singing of hymns and old Anthems. A great pity, as it is by singing old things that one is enabled to learn to read new music.

Take a familiar example—The "Old Hundredth":—It will be potent to the most uninstructed that the first few notes in the soprano have a downward tendency; a second glance will reveal the fact that they are next each other for first five notes, after which comes a skip upwards—how far up? To the note from which the start was made. In an article as short as the present, it is impossible to go more fully into this matter, but the writer would suggest that members analyse familiar hymn tunes in the above manner and they will learn by experience how much to raise or lower their voices when a skip occurs, it is not hard to sing notes that only remove one degree from each other. In the pronunciation of the words too much care cannot be exercised particularly in the vowel sounds. One frequently hears the following, "Abide with me, fast falls the eventide." The initial and final consonants should also be studiously observed.

The words "God" and "Lord" are conspicuous examples of the omission of the final consonant. Examples could be multiplied indefinitely, but again space does not permit.

It is by attention to such details as the above-mentioned that a choir earns the reputation of saying words plainly—which to the musical members of the congregation, is the only qualification which justifies the inclusion of an anthem in the service.

Be loyal to the choirmaster; remember that he has a very difficult position to fill as a rule he does his best, and who can do more?

Remember all cannot be soloists. To sum up the above in a few words: Be regular in attendance at choir practice and service.

Do not undertake what cannot be fulfilled.

Listen carefully—to others—to yourselves.

Do not despise singing hymn tunes and old anthems. Use them as means to improve your reading.

Pay attention to details of expression and pronunciation.

Practice at home.

Be loyal to your choir and choirmaster.

CYRIL J. L. RICKWOOD.