

## Our Contributors.

### Music Instruction in our Colleges by Uncle Will.

Music does not form part of the college curriculum. Therefore all effort must to a certain extent be spasmodic, and no material progress can be made under such conditions.

That there is a call for such instruction is evidenced by the fact that the students voluntarily organize and sustain a class in choral work, but as it is entered into largely as a recreation, not much of lasting value is possible.

I understand there was an offer lately made to Knox College by a thoroughly capable teacher to undertake the teaching of a class, for a lengthened period, provided the attendance would be assured of at least a respectable majority of the students throughout the whole course of each session. The offer was the more commendable as it was to be free.

I think a big opportunity will be missed, if through any red tapeism such an offer is slighted.

Outside the Theological Seminary at Hartford Conn., I know of no regular sustained teaching in music, in any college in North America. But there is no doubt the subject is receiving some consideration in all progressive Theological Colleges.

In the Old Country as far back as 1884 or 5. Prof. Salmond writes: A class for training our Theological students in worship music was in operation last session. It was instituted by the Praise Committee of the Free Church and conducted by Mr. W. Libston a professor of music in the city. It is intended to make this class a regular part of our equipment. The instructions were confined to vocal music.

In the Free Church College, Glasgow, a class meets once a week during the session for instruction and practice in sight singing. Dr. Bruce invited the attendance of ladies residing near the college, and thus the usual mixed choir is obtained. It is much easier to learn music in a mixed choir than in one consisting only of men's voices. The dispersed harmony is more easy to join in than the close, while the uncertain intonation, which is intolerable in a men's choir, becomes less trying to the ear in a mixed choir. Besides the mixed choir represents the ordinary church music and congregation singing, which it is the aim of the class to study.

A young minister of some musical attainments writes as follows:

I do not believe it to be the fact that there is no time for music during a theological collegiate course.

That there is time for teaching was proved during my college course—proved the more clearly by the fact that the students made sacrifices to spare the time—regularly giving up one of the recreation hours, for a singing class. Besides this hour for class instruction many students cheerfully spared odd quarters of an hour from their evening study time, for additional 'coaching' and the regret of most was that they had not many other spare hours in order more thoroughly to master the subject.

Let the College authorities include music amongst the ordinary subjects, set apart a proper hour for its study appoint a fully qualified teacher, and I feel sure they would find it an immense help in college training.

Music would be a true educative force, and would exert an ennobling influence upon the characters of the men. It would make other studies far less dreary, infuse a spirit of new vigour and pleasure into college life, and take away much if not all its drudgery. I speak of course from an old student's standpoint, and I believe that students everywhere would welcome the introduction of music into their education, and that it would make them happier men and more willing workers.

I think the aim of every College should be, that no student leave without possessing the ability to sing his part in a hymn tune, chant or anthem.

A systematic elementary music class for all students who cannot read a simple tune at sight is the first requirement. Attendance at it should be compulsory and there should be an examination at close for a certificate of competency to read easy music at sight.

As far back as 1882 there appeared an article in the Congregationalist which said: "That a young man is not thoroughly furnished for his work who goes out from the Theological Seminary ignorant of the first principles of music, of the history of religious music, and the way to profit by that history.

I close this article with a quotation from the letter of a Scotch choir master lamenting the lack of interest in things musical in certain quarters. It is not without humour.

"Is it not a fact that such perishable things as preaching and praying seem, in a large number of Scotch churches to be considered *the worship of God*, whilst the praise of God, which is everlasting, which is the connecting link between time and eternity, is left out in the cold miserably perishing for the lack of sustenance."

### The Present Worldliness of Christianity.

With all our growth into a wider appreciation of the meaning of the religion of Jesus says the Lutheran Observer, we still often fail to realize how much it has to do with the life which we have to live in the present. We talk about salvation as though it were something wholly in the future, instead of beginning here and now. That which we speak of salvation is only the culmination and completion of the work which Jesus does in human lives. The religion which he gave means salvation from the time when it is accepted—whether by nation or by man. The Master's work upon the earth, as he went through the districts of Judah and Galilee, included the scattering of very material blessings. Men were fed and strengthened, restored to health, given sight and hearing, rescued from danger and even prospered in their business, as they sought help from him and followed his directions—all in such a way that such work was shown to be an essential element of his mission rather than incidental to it. To save them from misery and want, and put them in the way of success and comfort, was part of his daily work. Wherever Jesus was, there was help, while his teaching made better men and women of those who accepted it—freeing them from the things which held them back or dragged them down. What was his work then is the work of his religion now. Wherever that re-

ligion has gone, help, blessing and life have gone with it, taking aid to all who have come under its influence. It has meant security to life and property, the elevation of woman, a higher standard of morality, higher ideals of living, and of the duty of man to man, so that to-day the most Christian countries and everywhere that the gospel is carried a transformation begins at once in the character of the people. It is too general to be a coincidence, and the relation between the degree of Christianity and the degree of civilization is too fixed for it to be only a happening. It simply means that Christianity is for this world, as well as a preparation for the world to come, bringing peace and happiness to all who come under its influence, as the Master's word brought safety to every boat on the Sea of Galilee when he stilled the storm by his word.

What is true of the nations is just as true of men. Our religion is for the present world,—for us. It deals with the things of the present; it urges present duties; it demands present service; it provides for present development of character—and in these days character is what counts.

The man who has been untrustworthy it makes honest and true; the man who has been intemperate it makes sober; the man who has been immoral it makes pure; and where these vices have not existed, it strengthens the foundation of character, making of all who accept it, and in proportion to the measure of their acceptance, better men and women, and better equipped for the battle with the world. It gives strength and courage and vital force, which, all other things being equal, means success and victory. Christianity is to redeem men now, to save them from themselves and from the pitfalls and temptations of life. It furnishes a practical law of living, and lays down the principles which make for the truest happiness and success, and in developing character for the present world prepares for that which is to come. It makes men better citizens, better friends and neighbors, better tradesmen, better in the home. There is not a relation in life, which it does not ennoble and bless, not a thing which is not affected by it.

Religion is for to-day, while it looks forward to to-morrow. Christ's teachings are for the present. He shows men how to live, and their dying will take care of itself. He tells them of their immortality and provides for joy and happiness in heaven, then offers help that they may live so as to have nothing to fear from the judgment to come. Eternal life and blessedness are the completion of the salvation which he lived and died to give, while here and now he saves men from their sins.

### The Song and the Deed.

BY BENJAMIN R. BULKELEY.

There was never a song that was sung by thee,  
But a sweeter one was meant to be.

There was never a deed that was grandly done,  
But a greater was meant by some earnest one.

For the sweetest voice can never impart  
The song that trembles within the heart.

And the brain and hand can never quite do  
The thing that the soul has fondly in view.

And hence are the tears and the burden of pain,  
For the shining goals are never to gain.

And the real song is ne'er heard by man,  
Nor the work ever done for which we plan.

But enough that a God can hear and see  
The song and the deed that were meant to be!