

undergo an examination in music as well as in those subjects which are of a more pronounced theological character. Last summer, however, there came a change. Our curriculum was made to embrace elocution. At first, it was intended by the governing body of the college that elocution should replace music, because, in their belief, instruction in elocution would be more useful to ministers, more in line with their work, more necessary, in short, than instruction in music. But certain members of the governing body believed that it would be a misfortune to discontinue the lectures in music, and consequently they resolved to pay out of their own pockets the amount necessary to secure the services of a competent instructor as heretofore. The lectures in music, for which we have to thank these generous benefactors of the college, are therefore going on as usual but attendance upon them is optional, not compulsory as was formerly the case.

The students' appreciation of the instruction given in this class is seen, though not measured, by their attendance, which, while not so good as we would like to see, may yet under the circumstances be considered fair. Attendance at lectures on those subjects that are essentially theological is very properly made compulsory, and every student must pass his examinations in each and all of them. It can therefore

be readily understood how these subjects claim his first and greatest attention. Everything that might possibly divert his energies from his theological studies is put into the background. Yet notwithstanding all this a goodly number find time to attend the music class.

A knowledge of music is almost a necessity to the minister of the gospel. True, theological lore is to form his stock-in-trade by the use of which he is to fit himself for the work of leading men out of the darkness of sin into the light of God's truth, and true it is too that the earnest, devout, faithful servant of God may do very effective work for his Master without being able even to distinguish one tune from another, yet it is equally true that if to his other qualifications were added the power of song, he would become a still more profitable servant.

The public worship of God is incomplete without the service of praise, but how disproportioned is the praise service throughout the Church as a whole? In perhaps the majority of country congregations this part of the worship is defective, while in some of the newer congregations that are remote from city influences, it is almost wholly wanting. In such congregations it not only infrequently happens that the minister or the missionary has to lead the singing himself and sometimes he is the only singer.