

THE SEMINARIAN

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EDITORIAL Henry Haines, Editor



Before we even take up our editorial pens to proceed to add our poor jots and tittles to a project so admirably begun and so well, we wish to congratulate the retiring staff not only for beginning a work in which we see so much of value, but also for setting such high standards upon which those of us who follow them must attempt to build. We also extend to them a hearty "Thank You" from all the boys.

But now the year lies ahead for us. We approach it with humility and a full appreciation of the task which is before us. The variety of ways in which we might begin naturally necessitate the formation of an editorial policy of a sort. That policy is not so much different from that you have already known in the "Seminarian" and yet there are accents we feel our readers should understand right from the beginning.

Ours is not, as we see it, the task of refereeing, or even of fostering the open discussion of controversial issues. Those things pass and look so silly from a distance. In other words, we look at The Seminarian not so much as a newspaper - the publication is all too infrequent for that - but more as a useful and timely seminary magazine. We shall attempt to inculcate in our articles some thing of the lasting value we all see in those discussions directly based upon our religion and our faith. Secondly, we shall attempt from time to time to include articles such as the one on Lenten music in this issue - articles which may prove valuable to the seminary family in a practical way in the future.

In other words we shall consider it our aim to help in the general purpose of the seminary itself - the preparation of the minister for his work - both spiritually and mentally.

We wish to commend the members of the faculty and student body for their cooperation in the past and earnestly pray that that spirit may continue. It is your paper - it is our task.

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NEWS ITEMS:

The musical review "This is New", in which several of our students are working, will be presented in the YWCA auditorium on Friday evening, April 5th at 8:30 o'clock. Come and bring your friends. All proceeds from this performance will be applied to the Seminary quota for the World Student Service Fund Campaign.

The attendance at the evening Vesper Services has been very encouraging. One night last week there were about 22 present. These services at 10 P.M. should help us to feel a sense of unity as we worship together. Here too, we may gain strength and greater faith to help us face the tasks of life. As the day nears its close pause with us for prayer, meditation and thanksgiving. 10 P.M. each evening.

The Editor of the student number of the Seminary Bulletin, which will be published in June and will include the pictures of the Seniors, as well as class pictures, would like to have some snapshots of campus scenes. Please turn any pictures you may have over to Bill Penn or George McNeal. Thanks.

How the music of the Church is to be made genuine church music and not remain merely "music in church" is the current problem of many Protestant churches. In order that we can correlate music with our church Lenten program, I believe we must first solve this problem. There is a dual nature in church music - its religious-artistic aspect - and many of the difficulties that have encompassed church music can be traced directly or indirectly to a conflict or lack of balance between these two factors. The churchman has not been sufficiently interested in the art side of church music, while the music director, organist, and singers have all too frequently been not only entirely out of sympathy with the religious work of the church, but have usually been wholly ignorant concerning the purpose and possibilities of music in the church service. The result in most churches is that music is either offensive from the art standpoint, or else the artistic side is over-emphasized and it fails to perform its function of inculcating religious feeling. We want "worship in music", not "worship of music".

This means the singing of the choir must be undertaken as part of the office of ministry - ministry through music. The spirit and direction of the whole service for the day must be unified; the music must be a vital and organic element in this unit. If this is to be the outcome of our solution, the solution must have at least five aspects. First, the minister must have some musical training or ability - at least, he must cultivate a musical "taste"; second, the choir should consist of volunteer singers who belong to or attend the church and who are vitally interested in its work; third, the music must be churchly with a Biblical text, or a message of spiritual value in agreement with Bible doctrine; fourth, the church must attain, within its budget, the best musical director available, one who is interested in religion and sympathetic with the church's program; fifth, the music must be, to a degree, correlated with the non-musical parts of the service. I remember visiting one church service in which the choir sang Shelley's anthem, "Give Peace, O God, Again", and it was a very effective rendition; but a moment later the minister broke the spell when he proclaimed the text of the day - "For I come not to bring peace into the world, but a sword."

Now, supposing that all of us possess the first quality, and that we are fortunate to be called to a church which possesses the remaining four qualities, or can possess them, we then have a real opportunity to solve the quite frequent problem of how to have genuine church music or worship in music.

If our Lenten program is to be made worshipful with the aid of music through the performance of choir anthems, the natural demand is for anthems that will help us to understand, and to enter into vicarious fellowship with our Lord, as He prepares His own inner life for the ex-cruciating agony of the cross. This season opens with Ash Wednesday and the theme is the announcement of the fast, and the Gospel is our Lord's rule for fasting and exhorts to the quest of the eternal treasure. Suggested anthems are: "Treasures in Heaven" - Clokey, "O Most Merciful" - Bridge, "Lent (Short Motet)" - Lundquist, and "Jesus, I will Ponder Now" - Bach.

The theme of the first Sunday in Lent is that of Christ Meeting and overcoming his temptation. Suitable anthems could be: "O cease My Wondering Soul" - Christiansen, "Go Not Far From Me" - Morgan, "Prayer" - Melin, and "Rise My Soul to Watch and Pray" - Bach.

The Second Sunday centers about the universal implications of Christ's mission (The Christian must learn to direct his instincts in holiness and honour.).



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"Rend your hearts, and not your garments, and turn unto the Lord your God." Joel 2:13.

It is examination time for our hearts -- for our souls. It is time for an intimate glimpse into the maze of confused actions and thoughts of our spiritual lives. It is time to find that which is wrong and to seek the way of the Lord. It is LENT.

As we begin to examine ourselves, we are told by many that we must "rend our garments," cleanse our temporal lives. To set our life in order and to be more Christlike, we must give up many practices of our material lives. Self-denial of movies, candy, cigarettes and other such practices are considered as true observances of Lent. We must deny those things which are not good for our lives and build up self-control against them. How little Lent means with this as the prime motive! It is artificial and has no lasting affect upon our lives. Thousands can hardly wait to resume their old practices the moment Lent is over. We "rend our garments" for the public eye and say that we are denying sin, that we are suffering as our Lord, and yet all the while we anxiously await the day of release. This is NOT Lent.

'Tis true we are to cleanse our temporal lives of these sins, but as we well know it is from out of the heart whence come the issues of life. Is it of much use to deny food to our body, unless we restrain the soul from sin? We shall not know real suffering, real denying until we seek to rend the evil from our spiritual lives. Our hearts are clogged with selfish lusts and desires. We are full of corruption. Though many seem to be saintly in their temporal living, within the heart lie greater sins -- Greed, hate, indifference, evil thoughts which make the flesh succumb more quickly to the evils of life. We must rend our hearts and seek the way of the Lord within us, and then the "garments" will be changed and cleansed by the power of the inner spirit which pervades all things.

As we draw nigh unto the Lord let us confess our evil thoughts, and the sins of our souls. Let us ask grace and forgiveness, that we may struggle against those inner forces which tempt us from the way of the Lord. Let us rend our hearts -- our spiritual lives -- our souls. This IS Lent.

Once we rend our hearts and receive the grace of our Lord, we should strive to fill our hearts with the truths of the Lord. Jesus tells us that the house which is purged of the evil spirits and remains empty makes way for more to return than previously dwelt there. This condition is worse than the first. So it is with our spiritual lives. Once we have rent our hearts of those sins we must fill in the empty places with the truths and the ways of the Lord. Where indifference dwelt put enthusiasm; where hate lives put love; where greed abode put unselfishness; and so continue to replace those evil thoughts and lusts with true Christian characteristics.

"Rend your hearts and not your garments and turn unto the ways of the Lord". This should be the prime note of our Lenten self-examination. While this brings a needed lesson which teaches self-analysis and the developing of the Christian methods in life, let us be sure it will create a habit of life in keeping with our holy calling. We are not to examine ourselves and to be penitent for this season only but for all the days to come. What we learn and develop in this season, let it never be forgotten but grow, leading us to the "incorruptible Crown." It is examination time for our hearts -- for our souls. It is time to seek the ways of the Lord, Our God. IT IS LENT.



A Lenten Song - By J. Alfred Fryer - Continued from page 2.

Suggested anthems are "Prayer of the Master" - Andrews, "How Long Wilt Thou Forget Me" - Pflueger, "Bow Down Thine Ear" - Fatyeff-Teach, and "Out of the Depths" - Bach.

The Third Sunday's theme is that of a Christian's life drawing from God strength which enables him to walk in the light. Suitable anthems could be: "Lord, For Thy Tender Mercies' Sake" - Farrant, "With All My Heart I Love Thee" - Bach, "O Most Merciful" - Wood, and "Give Ear Unto My Prayer" - Arcadelt.

The Fourth Sunday's Gospel lesson concerns Jesus, the "Bread of Life". Appropriate anthems are: "O Bread of Life" - Christiansen, "In Faith I quietly Wait" - Bach, "O Saviour of the World" - Goss, or the same anthem by Palestrina.

The theme for Passion Sunday is the atoning significance of His sacrifice, and the choir could sing: "Jesus Cross the Death and Pain" - Gumpeltzheimer, "O Christ, Thou Lamb of God" - Kranz, "A Lamb goes Forth Our Grievs to Share" - Bach, or "Thy Cross, O Jesus Thou Didst Bear" - Lundquist. Palm Sunday suggested the triumphal entry - the Lamb, the Messiah, the King. Ideal for the choir to sing are these anthems: "Lamb of God" - Christiansen, "Carol of the Palms" - Clokey, "Hosanna, Blessed Is He" - Marryott and "Let All the World" - Malin. I would like to warn the future minister about the "Palms" by Faure. This selection as a solo or anthem is in bad taste. The music is sweet and sentimental and certainly not churchly. The people love it because they probably never heard anything else on Palm Sunday.

Excellent music for Holy Week are the "Bach Passion Chorales" and also the "Chorales" for the Passion, edited by Lester. During this week the church choir can also make use of the Lenten Cantatas, either in part or as a whole. Stainers "Crucifixion" is easy and practical for the average small choir. It is ideal for Good Friday, as is Dubois "Seven Last Words", but the latter is more difficult. Rossini's "Stabat Mater" is moderately difficult and can be used for general Lenten purposes. Handel's "Messiah" is only moderately difficult and is well known during Lent or Easter. However, the greatest of all passion music is that of Bach's highlighted with his "St. Matthew's Passion". The practice of singing the "Reproaches" (Improperia) of Palestrina or Vittoria on Good Friday prevails in many parishes. This is not too difficult; however, it should be done without accompaniment.

The Lenten spirit changes with Easter Day and the music must be of a joyous nature as we commemorate the resurrection of our Lord from the dead. The hope of victory over man's enemy, death, is to be brought into the hearts and lives of men everywhere. There are hundreds of excellent anthems for this day and these suggested can be used with combined Junior and Adult choirs, yet are of very easy nature: "In Joseph's Lovely Garden" Dickinson, "The Gateway Carol" - Marryott, "And Easter Antiphon" - Goldsworthy, "The Strife is O'er" - Scholin, and "O Sons and Daughters, Let us Sing" - Gillette.

If the Choir performs these anthems with the depth of devotion which they evoke, the music will then give expression and justify its use in the divine worship service.

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As he sat with Helen in the wee hours of the morning, we hear - -

Hosto: Gee Darling, I don't know how to leave you.

Mr. Brubaker (from Upstairs): You can leave by bus or taxi - anytime now young man.

.....

Our Vesper Service the other night was well attended. Even a cat happened in on us - later he was found in Gerhart's room. "The Cat is back and Gerhart's got him (or her)". "Such a lion" He's only paying for one as occupying the room. Tsk. Tsk.

